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C I V A N,

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KING OF BUNGO.

TRANSLATED FROM THE FRENCH.

BY A

YOUNG LADY OF FASHION,

NOT MORE THAN TWELVE YEARS OLD.

TAMWORTH:

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C I V A N,
K I N G O F B U N G O .

THE veil of night had scarce spread itself over the city of Fucheo, capital of Bungo; when a new day appeared, caused by an infinite number of flambeauxs, with which every house was illuminated. The sounds of musical instruments were heard on every side; the streets were filled with tables loaded with wine and provisions which they distributed to the populace; and every place echoed with the voice of joy, for the birth of an heir, whom the gods had granted to the prayers of king Origendoo; when one of the inhabitants of Fucheo, a professor of wisdom, thus addressed his friend Asor.

How

How blind are the sons of men ! how incapable of judging properly when to rejoice or when to mourn. This prince, whose birth they celebrate with the most lively transports of joy, may probably become a tyrant. The best they can hope for, is to find in him a master, who, thinking them created for his use, will not hesitate to sacrifice their peace, their wealth, and even their Lives, to satisfy his caprice or his passions.

Afares, answered Afor, what you call blindness amongst men, is wisely ordained by the providence of the gods. The welfare of society requires that some men should be exalted above the rest, who by virtue of their authority, may be able to maintain good order. However necessary, however advantageous this yoke may be, it ought to appear odious to men born free and equal. Therefore it was absolutely necessary that the gods should cast a veil over the eyes of the multitude, and not permit them to look upon kings as common men: destined to become fathers of their people, it was proper to fill the hearts of those people with sentiments of respect and attachment, which alone can soften the necessity of obedience. Scarce have kings ascended the throne, e'er they become to us visible gods ; and if they have only common virtues,

tues, our love for them is boundless : what would it be then, if, to our prepossession in their favour, they added the real acquisition of those qualities we suppose them possessed of ? But by a fatality, we cannot sufficiently deplore, the throne sees but few of those eminent virtues to which it owes its rise ; and, as thou hast justly observed, he, who is charged or intrusted by the gods, with the welfare of the whole people, thinks them created only for his use, at least behaves as if he was so persuaded.

Can this be wondered at ? replied Asares ; there is no disposition, however happy it may be supposed, which can absolutely overcome the dangers of a throne ; and they who are possessed of common qualities, such as we should overlook in a private person, had need exert their whole reason to preserve them ; since flattery, bad examples, and above all a bad education, conspire to destroy them. To this last in particular, must we attribute most of the faults of princes, this I know by sad experience. I had the honour of passing my youth with Origendoo, and can affirm there are few men possessed of so happy a disposition as this prince. My father who had the care of his education, neglected nothing to make it perfect, and early found in his pupil a sweetness of temper, that left him nothing
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to wish for; but they tied up the hands of this preceptor, and poisoned the mind of the pupil with flattery; the young prince soon looked upon my father as a troublesome, capricious censurer, who found out faults to have the pleasure of correcting him. A number of ambitious young men, gained his affections by flattering his passions; they called his pride, a noble ambition becoming his rank; his profusion liberality, and his obstinacy fortitude; they made him believe that kings, being ordained by the gods to rule over men, received at their birth a super-natural knowledge, which exempted them from the disagreeable necessity of study: In a word, if they did not entirely destroy his good qualities, they found the means of turning them to their own advantage. Two men of bad principles gained his confidence, who, ever since his accession, govern in an absolute manner, and in his name, are guilty of the greatest injustice. The prince perceives their abuse of his authority, but these tyrants have so much influence over him that he dare not discard them, they are become necessary to him. Origendoo is fond of pleasure and hates Business; he is sensible of the weight of a crown to those who wear it worthily, and thinks himself happy in having found a method to get rid of the painful task, by intrusting his favourites with the executive power,

power, that he may at liberty enjoy what they call the sweets of royalty. My father, who had the most respectful and tender attachment to his pupil, could not bear the thoughts of those misfortunes he foresaw would attend him ; his heart sunk with grief at his inability to preserve his prince from their poisonous infections, and his death favoured their pernicious designs, who feared so sensible and virtuous a preceptor. Being rid of a man, whose zeal they dreaded, they compleated the prince's dissipation, and have reduced him to such a degree of effeminacy, that he has tamely submitted to see many fine provinces taken from him by his Neighbours, who despised him, and only waited for a favourable opportunity to divide the spoil.

These reflections raise certain thoughts in my mind, replied Afor. Will it not be rendering an essential service to Bungo, to save its future master from the pernicious education designed him, and to fortify his mind against the dangers of the throne?

Without doubt, replied Asares ; but where are the means of succeeding ? Can the king conceive any thing more advantageous can be done for his son than was done for himself ? and should his natural reason discover the necessity of a
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different education, will not his ministers oppose him? They have too strong an interest in perpetuating a race of weak princes, to suffer them to educate a master; they will have a slave, and will take the sure means to destroy every seed of virtue in the heart of this prince.

It is not on the part of Origendoo that I hope to find the means of executing what I propose, said Afor; but I cannot explain myself more clearly at present, adieu, I am going to procure for Bungo a master worthy of it.

Afor at his return home imparted his thoughts to a foreigner who had resided there two years. But before I inform my reader of what he concluded upon with this woman, it is necessary to tell him, by what accident she was at that time in a country entirely unknown to the Europeans. Dulica, the name of this woman, was a daughter of a merchant in Portugal, and her mother a native of France. One of her mother's brothers obtained her from her parents, and undertook the care of her education. This man had spent his whole time, and was a great proficient in the study of nature, and finding in his niece the happiest of dispositions, early taught her the mysteries of philosophy.

lofophy. The tranfmutations of metals, which ignorant men look upon as a chimera, were the firft effays of Dulica, and ſhe ſoon acquired a knowledge that ſeemed to raife her above other mortals : but however extenſive her underſtanding, it was far ſhort of her virtues. Deſpiſing riches, of which ſhe poſſeſſed the ſource, ſhe employed the immense treaſures her uncle bequeathed her at his death, only in comforting the afflicted.

Dulica in the diſtribution of her riches conſulted prudence leſs than inclination ; her great liberality created ſuſpicion, they watched her conduct, and reſolved to ſeize her perſon. She was informed in time of what was plotting againſt her, and by the aſſiſtance of a relation named Mende Pinto, who was preparing to make a voyage into India, thought the only way of eſcaping the danger which threatened her was to embark on board his ſhip : to do this with greater ſecurity, ſhe diſguiſed her ſex, abandoned the immense riches ſhe had in Portugal, took with her only a box of jewels, which belonged to her uncle, and took the name of Zeimoto ; and as Pinto in his memoirs mentions her only by that name, we ſhall give her no other during her ſtay in Japan.

Pinto

Pinto and his cousin having travelled over great part of India, embarked to return into Europe, and were cast by a storm upon the coast of Macao, a sea-port of China, where they were obliged to stay six months ; they were waiting for an opportunity to return into India, when a Chinese pirate, cruising in those seas, arrived in the port, and offered to take them on board his ship, which was one of those they call Joncs at Japan and in China.

This man engaged to conduct them to the island of Lesquios, well known to the Portuguese ; but contrary winds would not permit them to land there ; and after being a long time upon the seas, want of wood and water, obliged them to steer to one of the isles of Japan, named Fanuxima. When the inhabitants discovered the ship, they sent two boats to demand who they were and what they wanted ; they answered, that they came from China, their ship was loaded with merchandize, and that their design was to traffic, if permitted : they demanded certain duties, which being agreed to, they were suffered to enter the harbour. The Chinese had scarce cast anchor, before a number of boats surrounded them, and offered all sorts of refreshments, for which they paid.

Two hours after, Nautaquim, governor of the place, appeared with a great train of gentlemen, and a Chinese woman to serve them as interpreter. They seemed astonished at the sight of two Europeans ; asked the pirate who they were, and why he brought them to Japan. He answered, that he had found them at Macao, where they waited for an opportunity of returning into India ; and according to the obligation he had imposed upon himself, of relieving persons in distress, to the utmost of his power ; he had given them a passage in his ship, hoping the gods would relieve him on the like occasion.

This information satisfied the Japanese nobleman, whom the sight of these strangers had made thoughtful : He went on board the ship, which he carefully examined, and asked them a thousand questions, was pleased with their answers, and had them conveniently lodged ; the next day he sent them some fruits, and invited them to his house ; he was never tired with looking at and asking them questions, and willing to give them some mark of distinction, adopted Zeimoto for his relation, who from that instant, was looked upon as one of the royal family.

The Portuguese had now been thirty days at Japan, and the pirate was preparing to sail, when Nautaquim received a letter from Origendoo, his brother-in-law, king of Bungo. This prince in the prime of his youth was oppressed with infirmities, and not able to get relief from any known remedies; and as the physicians in Japan were answerable for the lives of their patients, if they deviated from the usual methods, no one was found bold enough to attempt the cure of the king, who was in danger of sinking under the weight of his pain. This prince hearing of the two strangers at his brother-in-law's court, and hoping they might be able to afford him some relief: immediately wrote a pressing letter to Nautaquim, begging him to engage these strangers to come to him, and offering to satisfy the Chinese pirate for the loss he might sustain by staying beyond his time.

Nautaquim begged the Portuguese to comply with the king of Bungo's request; and they thought they ought by compliance, to acknowledge the kindness he had shewed them. They were received with all the respect that could have been paid to the emperor, who, being confined to his bed, sent the royal family to meet them.

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The feigned Zeimoto had no sooner examined the prince's disorder, than she found he was afflicted with the gout, the melancholy fruit of his excesses. She informed the prince, she could not make a complete cure, without exposing him to a more dangerous illness, even risking his life; but that she could allay his pain, and prescribe a regimen which probably in time would entirely cure it. She immediately ordered cataplasms, which procured for the king a pleasant sleep, and forbidding all food that might encourage his disorder, set him upon his feet in a few days.

Origendoo was beloved by his subjects; they knew he was urged on by his favourites, when he did wrong. All the town hastened to testify their joy and gratitude to the strangers; his courtiers, to please their master, extolled their abilities to the skies, though the greatest part of them would have been glad at their departure; amongst these they found one who dreaded it, as much as the rest desired it, his name was Asor and a subject of Nautaquim.

The fame of this man's wisdom induced Origendoo to desire his brother-in-law would per-
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mit him to reside at his court, where it was feared he would become a favourite; his great justice and virtue making the courtiers tremble. These corrupt men, (whose only merit was that of exciting the prince's passions) sensible that as Afor rose in favour, they must decline; plotted against him. Afor furnished them with arms against himself; being unacquainted with the art of flattering the foibles of those, whose confidence you wish to gain; all dissimulation seemed to him meanness. He could not conceive that the good were at liberty to employ those arts in the cause of virtue, that the wicked use in that of vice.

A wise man ought not to present himself before kings with an austere countenance; to become useful to them, it is necessary to conceal his designs; otherwise their passions being alarmed, will prejudice them against him. Thus the austerity of Afor displeased Origendoo; he had a great regard for him, but feared to attach himself to him, and by many pretences, endeavoured to send him from a court, which his morals disapproved of.

Afor was upon the point of retiring to his private estate, when the Portuguese arrived at Fucheo: a secret sympathy which attached him to Zeimoto,
obliged

obliged him to defer his departure, and he begged as a favour, permission to lodge them at his house.

Their intercourse was at first very imperfect because of the impossibility of conversing together ; but at the end of two months, Asor, who had applied himself to learn the Portuguese language, began to reap the fruits of his labour. The charms of Zeimoto had excited sentiments he was before a stranger to ; her conversation rivetted the chain of love ; not having the least suspicion of Zeimoto's sex, he was alarmed at the violent emotions he felt, and tried to find out the cause.

This examination afforded no relief, he found out no method of deceiving himself, trembled at his error, and determined to conquer his passion by a hasty flight : he prepared to ask the king's leave to retire, twenty times went to court for this purpose, and as often his words failed him : torn by love and anxiety, Asor fell into a deep melancholy, which altered him so much, that he was scarcely to be known.

Zeimoto was too much interested in his welfare, not to perceive this ; she was wounded with the same dart, but happier than her lover, in that
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her sentiments were no mystery to her. She soon perceived that an affection different from what she had ever felt for her friend, now possessed her, and was not ashamed at these new emotions. The virtues of Asor justified her regard, and religion, which at first seemed to oppose their union, at last made it her duty to desire it. The purity of Asor's morals nearly resembled christianity; a true philosopher is almost a christian, therefore she determined to put an end to his grief.

The Japanese far from foreseeing a happy unraveling of this affair, blushed at his weakness, and wished for a hasty departure from Zeimoto; when Pinto, who had already discovered his passion, and fearing the gratitude of his relation, would defer their departure, determined to come to an explanation with her; accordingly one day with a smile he asked her if she had a mind to be naturalized in Japan. Why not, said she in the same manner? I think I never saw men, till I came into these isles; am enchanted with the sense and character of these islanders, and should have no objection to spend the rest of my life with them. Especially with Asor, replied Pinto. That certainly would be one condition of my stay, answered Zeimoto; my sentiments for this amiable stranger are of a nature not
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to make a secret of, and I seek not to conceal them from you.

I, said Pinto, will undertake to inform Asor, of your disposition towards him; you, my lovely cousin, are under the necessity of making the first advances, else, I do not believe your intended will ever think of coming to a declaration. I pity him; suffer me to free him from his anxiety: all his philosophy cannot do it, and it would be cruel to prolong his pain.

Zeimoto submitted to Pinto the management of this affair, who soon found an opportunity to serve these two lovers. Asor's melancholy made him seek for solitude; he seldom went out of a little grove at the end of his garden, and there Pinto discovered to him the reasons for disguising her sex.

Who can describe the transports of Asor, when he found his beloved Zeimoto, was an amiable woman, and happily prejudiced in his favour? He was convinced the most rigid philosophy was not proof against love: forgetting his gravity at the discovery of such unexpected happiness, he gave himself up to all the loose transports of joy an ignorant man would have done on the like occasion. Pinto
could

could not help smiling at the alteration that was made in him ; the Japanese perceived it, and was a little mortified that he did not embrace the first moment of checking his passion ; at any other time it would have been an inexpressible trouble to him : but now love got the better of pride, and the first passion imposed silence on the latter. Asor wished passionately to see Zeimoto, whom for the future we shall call Dulica, and though he knew her inclined in his favour, felt himself seized with that respectful timidity inseparable from real love, and begged Pinto to prepare his cousin to receive him.

Dulica, ignorant of what had passed in the grove, appeared at that instant. Asor wished to have given her the meeting, but his timidity increasing, he had not power to move, and Dulica advanced near him. He threw himself at her feet, without the power of speaking, and she in her turn, partook of the confusion her presence had caused.

Love is a passion little known to philosophers, and it would have been difficult for Asor to have expressed his sentiments as a Japanese ; he apologized for his silence, through the impossibility of doing it in a strange language ; but this silence had
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the effect of the greatest eloquence with Dulica ; she made him rise, and being all three seated, he promised eternal fidelity, and offered to accompany her to the end of the world, if she would accept him for a husband.

Dulica accepted his promise, and in return engaged never to give her hand to any other, adding that she did not think it proper to return yet into Europe, and had no objection to stay some years in Japan, provided she could do it intirely unknown.

Dulica, as she had before told Pinto, was charmed with the sense and behaviour of the Japanese ; but could not help lamenting their ignorance in matters of religion : She had conceived a design to teach them the great truths of the gospel, but to do it with success, thought it expedient to learn their true character, their vices and virtues, and for this purpose determined to stay some time in this island. This she concealed from Asor, but communicated to Pinto, who promised her to spend two years in the Indies, then to return to Japan and contrive with her the proper means of succeeding.

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Asor

Afor, I have said before, was about leaving the court ; Dulica consented to accompany him to his grotto, where his mother and sisters resided, but first insisted upon his promise to defer their marriage till Pinto's return ; though this time might appear long to Afor, he promised to submit to her intirely in this particular.

Origendoo every day expected the departure of the Portuguese ; yet was exceedingly troubled when they asked his permission to retire, and his only consolation was, their promise to return again to Japan : he made them many valuable presents, and Afor, who understood their language, charged himself with the care of conducting them to Nautaquim. The pirate ready to sail waited for them, and taking leave of the prince, they went on board. The Japanese pretending a visit to the ship, staid there till night, when taking to their barge, he conveyed Dulica to a faithful friend : and the next day they proceeded to the grotto, where Dulica resumed her proper habit, and became the delight of Afor's family.

Her first care was to be mistress of the Japanese language, and to improve Afor in the Portuguese, which,

which he already knew a little of. You will not be surprized at the improvement they made. Love is an excellent master, and those it animates find nothing difficult. As soon as Dulica perceived Afor capable of understanding her perfectly, she endeavoured to enlighten his understanding in matters of religion, and found it an easy task; not because Afor thought he must necessarily be of the same religion with her he loved; he had studied their own rites, and was provoked at their absurdities; though he was obliged to comply with their extravagant opinions, he secretly adored the creator of the universe.

Scarce had Dulica explained to them what the scriptures have taught us of the author of our being, before he applied himself to the study of a religion he thought far superior to that of Japan, the consequence was his conversion and becoming a christian. He then entered into the views of Dulica concerning the nation, and like her, thought it necessary to be cautious in this business, particularly that the missionaries of Japan should conduct themselves suitably to the doctrine they taught. They determined to depend upon themselves in the choice of proper ones, and for this purpose resolved upon a voyage into Europe with Pinto.

Whilst

Whilst they were waiting for his return Afor applied himself to instruct his mother and sisters, and as the former was very old, Dulica baptized her.

Dulica had been two years in Japan, and though she lived very retired, was become very well acquainted with the manners of the Japanese through the assistance of Afor, when he received a letter from the Chinese pirate, who having succeeded so well in his first voyage, willingly consented to make a second.

Pinto was on board the ship, but determined not to appear, and Afor informed of his arrival, went to meet him. As he passed by Fucheo, he was informed Origendoo had got a son, and because the king had always treated him with particular regard, determined to compliment him upon the occasion.

Here he met with Asares after an absence of many years ; they had been friends from their childhood, and had conceived the most tender love for each other. At this time the conversation passed between these two philosophers, related at the beginning of this book, on account of the great rejoicings upon the birth of the king's son : and it
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was Dulica, to whom Afor communicated his design of establishing christianity in Japan, who wished for nothing more than to give a christian king to Bungo.

At first indeed it appeared impracticable to convey the young prince away, and keep him concealed from the enquiries that would undoubtedly be made after him ; but upon more mature deliberation it appeared less difficult. It was necessary to let Asares into the secret ; therefore, Afor gave him an invitation to his house, and informed him of his design. Asares approved of it, and immediately set out for Fucheo. One of his sisters was maid of honour to the queen, and he knew how to engage her to favour their intended theft ; this sister put a sleepy powder into the victuals of the ladies appointed to watch the young prince ; and when they were composed to sleep, Asares received him in a basket, with a little princess intended to be his wife ; she was a year older than him, and daughter to Dairy, brother-in-law to the queen of Bungo. This princess, named Mera, having lost her mother, her aunt had obtained her of her father, and as she loved her equally with her own son, supplied the place of her beloved sister, whom she had tenderly loved.

Dulica

Dulica went to Fucheo to receive these two children, and depended so much upon her precaution not to be discovered, that she returned to the grotto, and there waited some months to take care of the prince's health, whose name was Civan. Before they embarked, Pinto was secretly brought by Afor to the grotto, and waited patiently till the pirate could sell his merchandize, who promised to enter a bay near the grotto, and take them on board, when he had finished his business.

Here we will leave them to enjoy each others company, to inform you what passed at the court of Origendoo.

Afares having given his sister a child, nearly of the prince's age, whom he had the greatest tenderness for ; not with a design to impose upon the king of Bungo, for to make it the more evident, he gave him plain clothes instead of the rich dress Civan was wrapped in ; and having informed Origendoo in what manner to deceive the public, who were to be kept ignorant of this mystery. We will now relate the measures Dulica had taken to insure his return.

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The Japanèſe are exceedingly ſuperſtitious ; the king and queen were more ſo than their ſubjects ; therefore it was only neceſſary to make them believe the children were taken from them, by the will of the gods, and if they could do this they had nothing to fear : For this purpoſe Dulica had the following letter put upon the child, which ſucceeded to their wiſh.

The L E T T E R.

A Partial regard for Japan takes from you this day the prince Civan, and the young Mera, with an intent to render them worthy of the throne. Theſe children, beloved by the gods, are to be educated under their care ; therefore wipe away your tears, and bleſs the celeftial powers, for the wonders they will work in your family : you will one day ſee the prince Civan, and her you deſign for his wife ; their future merit will atone for the anxiety you will feel in their abſence ; as they will, in their reign, revive the happy ages when this empire was governed by the gods. They were ſtolen from their attendants in an uncommon ſleep ; beware of accusing any one for their loſs, and in particular of publiſhing that of Civan ; unleſs you mean to
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be deprived of them for ever. You are forbidden to search after them ; it will be useless and offensive to the powers who have taken them under their care. If you have courage enough not to mention the loss of your son, you will sometimes be informed of his health : His clothes, and a spot upon his right arm, which all the court remarked, will serve to make him known. Queen of Bungo, love the child the heavens have put under your care ; he is of your own blood, and the gods promise to do great things for him : let him be educated under the wise Asares, who alone is to be acquainted with this mystery ; conduct yourselves according to his advice ; and above all remember that the least disobedience to what is here required, will deprive you for ever of Civan.

About two hours after the young prince was taken away, the child put in his place, cried so loud that the queen heard him, and surprized that the women did not bring her son, called very loud, but to no purpose. The sister of Asares, who only was capable of hearing, pretended to sleep more sound than the rest. Origendoo got up and took the child ; and whilst the queen had him at her breast, without attending to his features, or the difference of his dress, went to a light at the
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farther end of the room, to see what the letter which he had found contained. How great was his trouble at being informed he was deprived of the son so long and so ardently wished for ! He perused it a second time, and could hardly credit the contents ; therefore he took the light and trembling approached the queen's bed. The moment the queen cast her eyes upon the child, she gave a scream, and dropped it upon the bed. Origendoo saw with grief, she was deprived of her senses, and though he was but little better himself, would not call in any witness, but made her smell of an excellent cordial Zeimoto had left him.

This unfortunate princess only came to herself to be sensible of the most distressing situation ; and it was long before Origendoo could restore her to a state fit to attend to what he had to say : he held the fatal letter which informed him of his loss, and informed her, that by reading that letter, she would know the fate of her son. She perused it very attentively, but instead of being comforted by the glorious fate promised Civan, her uneasiness became more visible ; she could not look upon the child put under her care, without tears, and Origendoo long despaired of prevailing on her to keep

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a silence

a silence imposed upon them by such dreadful conditions.

At length her grief was appeased ; and she consented to have Asares called for, to consult with him what was to be done. It was impossible to wake the young women in the prince's apartment, and the king was obliged to go into another room, and order one of the guards to call Asares. The philosopher acted his part to a miracle ; he congratulated the king upon the glorious fate promised his son, and endeavoured to persuade the queen to be thankful to the gods. The princess resolved to submit, and examining the child substituted for her own, found that he greatly resembled Civan, which put her so much in mind of him, that she sighed most violently.

The gods have determined nothing concerning Mera, said Origendoo to Asares, therefore say how we can conceal the loss of this princess ? Asares reflected some moments, and then answered the king that he must not make the loss of the princess a secret, as it would account for the tears of the queen, and prepare the people hereafter to acknowledge in Civan a lawful master.

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The night was spent in concerting these measures, and it was near eight o'clock before the queen's women roused from their drowsiness. The nurse went to the princess's cradle, and was greatly astonished at finding it empty. Asares had taken care to put in a copy of the letter found in Civan's cradle, but only mentioned Mera in it. They carried this letter to the king, who read it aloud, and the queen gave full vent to the tears, she had till then endeavoured to restrain.

The king having assembled the principal inhabitants of Fucheo, read the letter to them : and as there were many Bonzes among them, interested to give credit to superstition ; they all agreed to congratulate the king for the care the gods had taken to provide a wife for his son. One of the most antient even pretended to have been warned of this in a dream, and after such a testimony, no one durst any longer doubt the truth of what was related by so holy a person ; even the king knew not what to think ; and though it appeared to him strange that the gods had but revealed to the Bonze part of the secret, yet he never had courage enough to accuse a man of deceit, whom all Japan looked upon as a saint.

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The pirate fulfilled his engagement to Pinto, and took Dulica, Afor and the two children on board his ship. Dulica then informed Pinto of the rank of his pupils, and made him promise not to mention in Europe, the country they had discovered. He kept his word, and they never mentioned Japan till the expiration of eighteen years, i. e. the year 1520, though it was discovered in the year 1502.

It is needless to enter into the particulars of Dulica's voyage, it was long and dangerous, but ended happily. Dulica only staid in Portugal till it was convenient to baptize Afor, and celebrate their marriage. She thought that country improper for the education she wished to give her pupils, their most sensible men were led away by superstition, therefore she went with them into France.

Francis the first had just banished their barbarities, by inviting the sciences and polite arts ; his court was the resort of all who had extraordinary talents. To procure good masters for her pupils, Dulica resolved not to leave St. Germain in Laye, which promised her every thing that was agreeable, and there took a house.

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This little town was only four miles distant from Paris ; the air exceeding wholesome. The king, queen and princes spent part of the year at a palace situated in the midst of a forest, to enjoy the pleasure of hunting. Dulica purchased a house with spacious gardens and a small wood, had the house commodiously furnished, and omitted nothing to make it agreeable. Till Civan came of an age to improve under her care, she got acquainted with, not only the inhabitants, but the nobility who frequently came thither. The chevalier Bayard esteemed it a particular advantage to be admitted among the number of her friends ; and Dulica was happy in gaining the esteem of a man who possessed all the qualities that form the hero, the good citizen, and the honest man.

Dulica discovered to him that the children, supposed to be her own, were heirs to a crown ; and engaged him to assist her in the scheme she had formed, to make them patterns of royalty. The chevalier agreed with her, and by his means, many children of both sexes and of the best families were put under Dulica's care ; as they both thought a private education far inferior to a public

lic one, and because it wants the advantages arising from emulation.

Afor had the superintendency of the young prince's exercises and his associates ; Dulica was constantly with Mera and the young ladies her companions ; during their infancy, these two companies were generally together, and their amusements the same : and Dulica now studied the different dispositions of her pupils ; a knowledge necessary for all who undertake the charge of education, because their conduct ought to be regulated by it. Those who make the education of children a trade, prove too clearly the method of schoolmasters in general ; they have one general plan, from which they never deviate, without considering that every child requires a particular method according to his particular genius or disposition.

Dulica knew how to avoid this absurdity ; by knowing the inclinations of her pupil, she knew what method to pursue, and was never mistaken.

Afor, at first, was much puzzled how to manage young Civan, who was of a very lively disposition : he thought this a material fault in a prince destined
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to rule over a sedate, grave people, and that he ought by all means to correct it.

Dulica undeceived him. To alter the disposition of a child, says she, is entirely to spoil it. He cannot excel but by following nature, and upon that you must depend. There is scarce any disposition in a child that can be thought bad; all depends upon the due management of it. By the care of an ingenious master, obstinacy may become resolution, dissimulation prudence, pride serve to destroy gluttony, idleness and all other shameful vices; in short, every poison may become an antidote.

This was Dulica's method; she studied less to allay the vivacity of the prince than to encourage it, and made it an incentive to application: Her greatest attention was to change his exercises that he might not be sensible of their continuance; and, as we shall see hereafter, introduced them to him as amusements, which removed that appearance of a task, which displeases children.

By the advice of the chevalier Bayard, she studied to procure for her pupils hardy health; and for this purpose removed every kind of dainty from
their

their diet ; their food was good but plain, their meals regular, their clothes convenient, and at all seasons the same ; she never permitted them to go near a fire, and in the most severe weather, they were exposed to the air, which in that little town, situated upon an eminence, is very sharp.

The French, said the chevalier, would be invincible, if they had strength of body answerable to their courage : The greatest dangers do not affright them, but they sink under fatigue ; they cannot bear change of climate, and sickness destroys a number of warriors in the midst of victory ; we are no longer like the antient Gauls, who were remarkable for their elegant shape, and strength of body.

As the body improves in strength by a hardy life, if accustomed to it early and by degrees ; Dulica had reason to applaud herself for following this plan. Civan was stronger at seven years old, than many are at ten : the violent exercises that were permitted him, gained him by degrees a surprising courage and activity ; and he had so good a constitution, that he never had but one fit of illness, and that was when far advanced in years.

Though

Though Dulica took so much care to strengthen his body, she neglected not to form his mind. Nature had been very liberal to him; his heart was good, tender and sincere; yet his good qualities were not without faults. They early observed in him the dawning of those vices they have since accused the Japanese of. He was naturally proud, resolute and obstinate; and though he did not in the least suspect his illustrious birth; yet, as if by secret inspiration, he behaved like a master; he looked upon the other children with a contempt, which seemed to intimate they were not born to be his equals.

His wife governess employed all her care to correct these faults. She tenderly loved the young prince, an infallible method to make herself beloved; and when once the affections of a pupil are secured, almost all the difficulties of education are over.

When the prince had committed a fault, by looking at Dulica, he perceived the greatness of it. She did not upon these occasions put on a severe countenance, but a tender and afflicted look; by this he was sensible he had done himself a real injury, by exciting his affectionate mother's pity, and in general endeavoured to restore her usual

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complacency by acknowledging his fault; she also turned to advantage the prince's taste for glory. The appearance of the least flight was insupportable to him; and to correct him for a fault, it was only necessary to inform him, that it lessened their good opinion of him.

Dulica had less trouble in the education of Mera; she was of a sweet disposition, it was almost impossible to find a fault in her. She greatly contributed to correct the faults of the prince. With truth it may be said that his love prevailed over his reason: a desire to please Mera would have made him undertake a thing the most contrary to his inclinations; even a kind word or look from her, he thought his sister, made amends for any injury he had done himself: after the least absence, he met her with the greatest satisfaction; and preferred her company to his most favourite amusements, when she could not partake of them with him.

Asor and Dulica saw with pleasure, love assisting their care to form an union between them; upon which their design upon Japan depended: but they could not foresee how short the happiness of Civan was to be. We will not here mention the sad event that embittered the future life of the prince of Bungo,

go, and destroyed the schemes his guardians had formed to insure his happiness.

Dulica forgot not the promise she had made to the king of Bungo. The Chinese pirate sometimes went to Japan, and Dulica employed him to inform Afares of her own health, and Origendoo of Civan's: but before she permitted the young prince to write to his father, was desirous of imparting to him somewhat of the secret of his birth.

One day as the prince was asking questions about the Japanese language, in which she frequently talked with Afor, she said, You Civan must also learn it, it is the language of your country. Was I not born here, said the prince? I do not remember being in any other place; I must be very young when you brought me hither. Yes, my dear Civan, said Dulica, but I have other secrets to communicate. You are neither my son nor Afor's, it is only through friendship we take so much care of you and Mera. Civan instantly threw himself into Dulica's arms, and wept, saying, How unhappy am I, not to be your son: I fear you may have a child of your own you will love better than me, and then I shall die with grief. No, my dear child, said Dulica, overcome by this transport, so long as
you

you continue to merit our love, you never shall have a rival in my heart, nor in that of Asor. This assurance she was obliged frequently to repeat to comfort Civan, who afterwards asked her a thousand questions.

My parents, if I have any, says he, cannot love me, because they never come to see me. That is no fault of theirs, said Dulica, they know not where you are ; I am persuaded you would gladly go and find them, and willingly consent to leave us. No, said Civan, but I should like for us all to live together. Are they rich and persons of quality ? Would you like them the better for that, said Dulica ? I am of opinion I should, said Civan, and assure you that could I have my will, would wish to be the son of a king ; should be pleased to be attended by courtiers, like Francis the first, when he goes a hunting ; to make war and obtain victories.

Dulica could not help laughing ; Civan was too young to be sensible of the cares concealed under the splendour of a throne : She thought it possible to turn this ambition of her pupil to his advantage.

My

My son, said she, without declaring the real condition of your parents, suppose you was the king's son, do you think yourself capable of acquiring the qualities of a prince? These words made a great impression upon Civan, who was very thoughtful for some moments, and then replied.

I will not amuse myself with such a supposition; for should I find that I really was the son of a tradesman, or even of a gentlemen, it would make me very unhappy.

You mistake, said Dulica; you would at least have the satisfaction of deserving a throne, though not destined to fill it: It is far more glorious to merit one, than to have it. Besides you run no hazard in following my advice; virtue ennoble those who possess it, and real rank depends upon peoples endeavours to be virtuous. Make yourself so worthy and so accomplished, that if you should accidentally find yourself the son of a great king, he need not be ashamed to acknowledge you.

Mother, said Civan, are Mera's parents mine? no, said she, Mera is not your sister. So much the better, said Civan, chearfully, then she shall be my wife. You do not give yourself time to think,
replied

replied Dulica : A good young man must never make choice of a wife without his parents consent. I will ask it then, said Civan, and with your leave, write to them for that purpose ; Mera, I believe, will not be angry, for she tells me every day, that she loves me sincerely, and you know that she never tells an untruth.

You have my leave to write to your parents, said Dulica, but not to mention what I have told you to Mera. An honest man ought to know how to keep a secret, I will make trial of your discretion ; if you fail, I will send Mera far from hence, and you shall never see her again. This threat was terrible to Civan ; he promised to be silent, and strictly kept his word, and left Dulica to write the following letter.

The L E T T E R.

DULICA informs me I have a father and mother, whom I have not the happiness of knowing ; I long to see them, to love them sincerely : and, as she promises to take me to them, when I have finished my education, am employing my time in the pursuit of wisdom and knowledge. My dear papa, Dulica jokes with me, and says, probably you are
a great

a great prince ; I know her reasons for this, it is to incite me to be a good and accomplished man, for I have often heard her say to the chevalier Bayard, a king ought to have more virtue and knowledge than his subjects. I cannot tell whether you know any thing of Mera ; she is a very good girl ; I always thought her my sister, as she is not, beg your leave to make her my wife. I love her dearly, and am sure you will be delighted when you see her : she never told an untruth ; was never disobedient, is very pretty, and all her masters are pleased with her. Adieu, my dear papa, please to give my duty to mamma.

Dulica praised very much the young prince's letter. She made it a rule not to endeavour to lessen the opinion a child may have of his little talents. She was desirous Civan should know himself handsome and sensible, but wishing to make him value these trifling advantages according to their worth, pointed them out to him in persons contemptible for their irregular conduct.

It is impossible to impose upon children concerning their little merits ; it is hazarding the loss of their confidence ; they persuade themselves that the same reasons that prompt us to conceal their virtues,

virtues, will make us find out faults, or at least exaggerate them. By approving the first, you incline them to account for the latter; are sure of destroying the one and promoting the other.

It is now time to inform my readers with what passed at Bungo, since Asor and Dulica's departure.

Though seven years were passed, Origendoo could not be reconciled to the loss of his son: yet his unhappiness was not so great as that of his wife's. The respect she had for the king, and her submission to orders supposed to come from heaven, could hardly prevail on her to behave with tenderness to the child put in Civan's place. She could not persuade herself to let this child be stiled prince, and upon a trifling pretence, had him called Faraki, after the name of his grandfather: She remarked merit enough to entitle him to her love, and he was so exactly like her, that she ought to have credited that part of the letter which assured her, he was of her blood. But the queen never had but one sister, who was one of the twelve wives of Dairy; and this sister had no other child but Mera, and a girl that died soon after she was born; therefore she thought what was written

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concerning this child, was intended merely to soften her grief.

Her indifference for Faraki increased daily ; and as his natural abilities made him the delight of all the court, the courtiers were anxious to know the reason why he was not beloved by his mother : this she carefully concealed from them, by never complaining but in the presence of the king and Asares. This wise man tried in vain every method to console her ; all the promises made in favour of Civan, were entirely forgotten by the long time that had passed, without hearing any news of him ; and she was near sinking under the weight of her affliction, when Asares received Civan's letter, with a circumstantial account of what had happened to his friends since their departure.

The philosopher made it his constant rule to go to the queen every morning ; that morning he went sooner than usual, and begged a private audience. The joy visible in his countenance struck the queen, who was going to enquire the reason, when he prevented her by these words. Comfort yourself madam, heaven has compassion on your sorrow, I come to inform you that in a short time you will hear news of Civan. I have had too

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particular a dream, to be looked upon as the effect of imagination only. At these words the queen could not contain her joy, but ran to the king's apartment, and begged Asares to follow her, and inform him of this good news. At this time Asares's sister placed a little box adorned with jewels, upon the toilet. Her surprize was inexpressible at the sight of this box which did not seem to have been made at Japan, and was seized with an emotion that seemed to confirm Asares promise. She opened it in haste ; and the sight of a letter with a direction similar to that she had received when she lost her son, put her into so great an agitation, that her trembling limbs could no longer support her : she gave a violent scream and sat down.

Origendoo hastened to enquire the cause of this noise, she gave him the letter with a trembling hand, not having the resolution to break open the seal. The king with joy perceived that the seal was the impression of a precious stone, which was tied round Civan's neck at the time he was taken away ; and his joy deprived him of all use of speech, therefore Asares was obliged to read the letter, to the entire satisfaction of them both.

The

The queen in particular, bathed with tears the letters she thought written by her son. During the excess of her transport, she was not capable of reflecting that it was impossible for a child of seven years old to write such a letter ; when her senses were perfectly restored, she imagined that a child educated by the gods, must have a knowledge superior to all others : The stile of the letter could not convince her to the contrary ; she thought it elegant : Those who are mothers will agree with me in this article.

In the excess of her gratitude, the queen of Bungo proposed to her husband to erect a temple to Dulica, who was doubtless the goddess, who took care of her son. Asares with difficulty moderated this transport, by representing to her that a public worship, would undoubtedly displease this being, whosoever she is, who wished to be known to herself only : but taking advantage of this opportunity, said to her, The gods are best honoured by our obedience : The deity to whom you would pay an homage, she in all probability would disapprove of, has commanded you to love Faraki with the same affection you would your own son ; you cannot better express your gratitude than by
doing

doing as you are commanded in respect to this child ; when even the likeness that he has of your majesty cannot prevail on you to believe that he is of your family.

The queen moved by this discourse of Asares, and assured that her son was living, found her dislike for the child substituted in his place, grow less : and from that moment Faraki became dear to her. The courtiers were as much surprised at this second alteration as they were at the first ; they could not account for it, it was above their comprehension.

It was a custom in Japan to leave princes under the care of women till they were seven years old ; and though they were sensible this was attended with many inconveniences ; Origendoo did not dare to alter it. He had a great veneration for antient customs ; and however ridiculous they were, was afraid to change them, if they had been long established. Notwithstanding this, he waited with impatience for the time that Faraki was to be put under the tuition of Asares ; and was more convinced of the expediency of this, by being assured that Civan was living. It was necessary for this child to be furnished with uncommon virtues, to resign to another, a crown he thought himself sure of pos-

possessing at the death of his supposed father ; and these virtues were not naturally to be expected from Faraki ; for from his infancy he seemed puffed up with the thoughts of future grandeur, this his nurses continually amused him with ; he looked upon all the young persons around him with disdain, and treated them as slaves : being of a delicate constitution, the doctors said it would be dangerous to contradict him, or confine him by the least application. He would strike with violence those who dared to oppose him, would absolutely have whatever he liked, and in general they thought it right to comply. He was very sensible, but thought himself a miracle, because he was praised before he could speak, and his most childish discourse, was the conversation of court and town.

Amidst these natural vices, it was observed that he had a good heart ; and upon this Asares principally depended : He perceived Faraki's faults proceeded more from his bad education, than his natural disposition. Sure of having him entirely in his power when put under his care, he was less concerned at the difficulties he was sure to meet with in the course of his education ; and which would have appeared unsurmountable to a master of less

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penetration : He found in him the seeds of virtue, but lost for want of care.

Faraki was fond of those who waited upon him, was mild to those who submitted to his will, loved grandeur, and was pleased at being praised. It is enough for a sensible man to know a child's disposition, if he have entirely the care of him.

As soon as Origendoo had put Faraki under the care of Afares, he said publicly that he was absolute master of his education, and that it was his pleasure, that nobody should contradict him, if he deviated from the usual method of educating princes.

Though Afares was trusted with great authority over his pupil, he prudently avoided frightening him by too close application ; his first care was to find out his weakness in order to cure his vices ; and being satisfied in the good opinion he had of his heart, studied every method to render himself agreeable to him, which he readily did.

Origendoo had a daughter a year older than Faraki, named Elifakim, who was naturally of a happy disposition, which had been cultivated by Afares's sister, and who might well pass for a miracle. Faraki

raki was passionately fond of this little princess, whom he thought his sister ; his pride disappeared in her presence, and her least desires had with him the force of commands. Elifakim had a great esteem for Asares, a sufficient cause to make him dear to Faraki : This wise governor still more ingratiated himself with his pupil, by frequently procuring him opportunities to see the princess ; and made her useful to inspire him with a taste for study.

Elifakim by order of her governess asked the prince some questions, she knew him unable to answer ; he told her plainly he knew nothing about them, and had rather play than learn. Without deigning to answer, the princess looked at him with an air of contempt, and told him she should no longer call him brother, ashamed of being sister of such an ignorant boy.

These words cut Faraki to the heart ; he cried bitterly, and turning to Asares, asked him if it was impossible for him to be as learned as his sister. I perceive, said he, she makes a joke of me, no longer loves me, and I would oblige her to love me if I could.

Indeed,

Indeed, said Afares, we can only love those whom we esteem ; how can you expect the princess will not slight you if you continue in your ignorance ?

But why should she not esteem me, said Faraki ? every body says I have much sense, and am amiable, if it was not so, every body would not be of the same opinion.

Ah, my dear brother, said Elifakim, they impose upon you ; rather depend upon me than those flatterers, who, behind your back, say you are of so proud a disposition, that you will not only be ignorant but wicked ; ask Afares and my governess if I do not tell you the truth. I often shed tears on your account, for I love you sincerely, and wish you would prove those to be liars, who say one thing and think another.

Faraki enraged at what was told him, entreated his sister to name the persons who said such things ; that he would beg of the king to put them to death ; and should he refuse, he would revenged on them himself, when he was a man ; for that he well knew, there would come a time, when he might do whatever he thought proper.

Elifakim

Elifakim said to him, are you not just what they represent you ? For shame, brother ; a king ought never to have the power of acting improperly : I do assure you, if you do not leave off this cruel way of thinking, you will kill me with grief.

At these words she wept, and Faraki was so much moved by her tears, that he threw himself upon her neck, and promised for the future to obey her in all things. You need only be obedient to Asares, said the princess ; if you will obey him, every body will love you, and I shall love you better than any thing, except the king and queen.

I promise you all this, said Faraki, Asares may make me study as much as he pleases, and correct me for my faults : I will become a great prince, and be beloved by my sister ; since my pride displeases her, I will be mild and apply to my learning ; swear to me, that after this, you will forget all the ills reported of me.

I will engage for her, said Asares ; and if you will keep your word, not a day shall pass, without your having an opportunity to see her.

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From that day, Faraki improved surprisingly ; and his master exerted his skill so much, as not only to correct his faults, but insensibly to give him a taste for virtues most opposite to his disposition.

He first dismissed those about him he thought capable of hurting his morals ; then chose from among the nobility those in whom he discovered good dispositions, and formed him a little court, which joined him in his exercises and amusements ; and produced excellent characters in every department.

Is this to be wondered at ? The minds of children are like pure wax, susceptible of any impression. Those who have any ambition, have likewise a great desire to please ; and a desire of pleasing will incite to the acquisition of the noblest virtues. Let every thing that surrounds children employ them a thousand different ways, that the mind may be constantly amused, and teach them that the only way to be valued is to be virtuous. Good thoughts are much more easily instilled into a mind yet void and unfurnished, than into one already engaged and full of business ; here it remains only to introduce such good ones as may serve to correct
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and amend their manners. It must be an uncommon degree of obstinacy that can resist good counsel. The virtues of children are almost natural; and if at any time their vivacity, or the force of their passions, leads them astray from their good principles, the voice of conscience will soon recall them. their minds seasoned with virtuous principles, will preserve a regard for virtue in the midst of the greatest licentiousness. They will not be able to persevere long in it, tired with struggling against their own better knowledge, and uneasy under their present evil practices, the horrors and bad consequences of which they feel; they will sigh after those happy times, when they knew no shame, and by a vigorous effort regain their liberty.

A return to virtue is almost unavoidable to those who have been brought up in it; but rarely happens to those who have never walked in her paths. The unhappy prejudices in which they have been educated offer no relief. Their principles are wicked; they cannot blush at their misconduct, being persuaded it is established by custom; nor can they sigh after virtue, which they are entire strangers to.

What

What I have now said may be applicable to men in general : but why not add something for princes in particular ? The weak remedies left for men not well instructed, cannot be applied to them. But what are these remedies ? adversity, indigence, friendly advice, and virtuous company. All these princes want. A true friend, that celestial gift, so rare to be found ; a true friend, I repeat it again, seems a gift absolutely denied to kings, as well as virtuous company ; unless he has learned in his youth, the value of such precious acquisitions, and how to procure them.

But where does my zeal lead me ? I forget that I am writing a history and not a treatise upon education. The conduct of Afares and Dulica fills my mind with pleasing ideas ; and will doubtless hereafter produce the like effect. I advise my readers, enemies to reflection, not to continue the perusal of this work, if they will not hear the same repeatedly, as I write more to instruct than to amuse.

While these things passed at Japan ; Dulica in France was obliged to make use of all her philosophy to reconcile herself to the dreadful prospect of a separation

ration she saw inevitable and near at hand. Her husband Afor was seized with an infirmity, which all the remedies she made use of could not cure, and she saw that all the most eminent could prescribe would only a little prolong his life. As his disease was lingering, he employed his last three years in teaching Civan and Mera the Japanese language: and having recommended them to Dulica, died in the arms of that virtuous woman, whom he then as tenderly loved, as at the moment she first gave him her hand.

Dulica's grief was so violent, that every body feared she would follow Afor; the love she had for her pupils preserved her life; which she consented to prolong, because it was still necessary to her dear children. The chevalier Bayard helped to support her affliction, and offered to take care of the prince in the place of Afor. It was at the school of this great man that Civan learned the military science; and the chevalier condescended, to give up his time to instruct him.

I have before observed that Dulica had collected several children about Civan's age: and will now describe the manner in which she managed the business of this brilliant party.

They

They always arose at five o'clock ; spent the first hour of the day in prayer and studying the duties of a christian ; the next in reading and writing ; after this took a long walk, and then had their breakfast, which consisted of a piece of bread and a glass of water. When it was dry they walked in the forest, and when the rain prevented them, in a large hall that Dulica had built. After breakfast their exercises begun, and from these the young people obtained the greatest advantage and pleasure.

These recreations were as follows.

Every month they chose a king, out of this little company ; to whom they gave a sovereign authority over all the rest, which Dulica alone had a power to controul. They chose a minister, two judges and a chancellor ; the rest represented the people of different ranks. Every one was charged to exercise the several virtues that constitute the obliging husband ; the obedient, vigilant and attentive wife ; the Father careful of the education and fortune of his children ; the tender mother ; the dutiful child ; the superior firm and moderate ; the inferior submissive without meanness ; the just magis-

magistrate ; the industrious merchant and honest tradesman.

Every one was instructed in the duties of the office he was to fill, during his month ; and according to the discharge of these duties he was judged, and afterwards rewarded or punished. The king with the assistance of his council made this examination, and likewise determined all their disputes whether real or imaginary, to give him an opportunity to administer justice. He had the ordering the military exercises, and in order to their improvement in these last, the chevalier Bayard appointed three mornings in every week to instruct these youths, and to superintend the masters who taught them the military art.

He made them erect little fortifications ; one half of the company tried every method to defend it, the other half to get possession of it. They admitted some poor boys, but these served only as common soldiers, unless a noble action set them duty, he was placed with the poor boys, and never permitted to come from them, without making am- at liberty. If any one of the students neglected his duty he was degraded to the station of the poor boy and never restored to his rank, 'till he had
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made ample amends for his fault. This was the only punishment made use of in this wise school.

They accustomed the children to despise pain, and fear only shame and disgrace: they taught them that vice and neglecting the duties of their station were the only things to make them contemptible, and contempt sufficient correction for their faults. They made no use of corporal punishment: Children soon get accustomed to it, and experience shews us it produces little good: Sometimes indeed difficult tempers, insensible of praise and shame are met with, that cannot be managed but by fear of pain; but there is little to be expected from these sort of characters, and they are seldomer met with than one would imagine; Dulica found but one among all those put under her care, and thought it most prudent to return him to his parents, for fear he should spoil the rest.

None were exempted from assisting at the fortifications. The office of engineer, was one of the highest, and was like the others, of the king's appointing. Neither rain, cold, or heat prevented these laborious exercises, which, as I have observed, were practised three mornings every week; the other three were employed in bodily exercises, in
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the same manner they trained youths among the Grecians.

After dinner every one might employ two hours in what manner and what amusements he pleased. It was at this time Dulica informed herself of their several characters, their taste and their talents, because in these moments of liberty, nature shews herself best. 'Till five o'clock in the evening they employed themselves in the common recreations of children. One representing a mother governing her little family; another making visits; one marrying his son; another advising him to become an honest man, and apply himself to business, recommending him to his masters, and informing him of his conduct: after this they assembled in a great hall where the king administered justice; and they gave him an account of their sports just ended. Every one was at liberty to accuse another or justify himself: But in their little pleadings, Dulica ordered regard to be had to truth and charity: if any one told an untruth to excuse a fault, he was disgraced, if in his accusations he made use of harsh and abusive words, he was severely punished.

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Dulica

Dulica also used her pupils to reason conclusively; encouraged them to ask questions, and took pleasure in demonstrating to them the reasons of things: She first asked their opinions, and their reasons for them; these they gave freely, being sure of better information without anger if they were mistaken; and of applause if they judged right; equal praise was given to him who acknowledged himself mistaken as to him who gave a proper answer. A wrong answer never met with a severe reproof from her; but her applause raised emulation, without discouraging them.

Dulica's pupils were strangers to that foolish bashfulness which restrains natural abilities, and to that imprudent temerity which ventures upon every thing. They delivered their sentiments with freedom, but had so entire a confidence in their worthy mistress, that they always submitted their judgment to hers, because it was founded upon reason, and she clearly proved that they were mistaken.

At the end of every month this little company assembled together to change their king, to examine his conduct, and those who had authority
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under him. Every one had the liberty of charging another with his faults, which never escaped unpunished ; but it must be observed that the punishment was always proportioned to the crime.

Upon these occasions Dulica said to them, remember my children, that the crimes committed by persons of quality are of much worse consequence than those of the commonalty ; because they are dangerous to their inferiors. The multitude always look up to their superiors, and regulate their conduct according to their example. The vices of kings are particularly dangerous ; they countenance disorders in the state, and destroy the power of correcting them.

Having examined the king's conduct they proceeded to a new election. These young people had the power of continuing the same or naming another : But in this, as well as upon other occasions were required to give a reason why they chose him. Affection alone was not admitted as sufficient for giving him the preference, unless it was founded upon real merit.

Here I stop to answer my readers, who cry out that it is ridiculous to attempt to make them believe
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that children from eight to twelve years old are capable of such amusements. And why not is my answer. Every little family give convincing proofs of its possibility. A doll, a knife or a whip, every day occasion like quarrels between children of that age : It is worth while to observe them in all their actions ; the interested party pleads with warmth, and with a judgment that would surprize any one who attends to it. An elder brother or governess is chosen to determine between them. What will not a child do to make his case appear clear ? What arguing after judgment is given ? what murmurings ? At these times their passions seem to improve their reason. They then speak with care ; the most bashful and the most stupid then express themselves with facility ; I say more, even with eloquence.

This I have often remarked in children who have had the worst education. But people will ever be ignorant how much they prolong their childhood, and stifle their reason. A child scarce begins to speak, before it begins to argue, and in things that concern itself its arguments are generally just : In things more indifferent to him, he forms his judgment according to what he hears ; and takes upon him as it were, the character of the person

person with whom he lives : if he be so fortunate as to hear nothing but what is good, he becomes a man of consequence. The great difficulty is, not to find children capable of receiving the education I have proposed ; but to find masters capable of giving it.

But I have moralized enough, let us now continue our history.

Civan, as I have already said, had an excellent heart ; but not the method of endearing himself to his companions : he was proud, selfish, and so haughty that he thought nobody else intitled to that attention which he expected from others. When Dulica proposed the recreations I have mentioned, he was not in the least afraid of not being chosen king, though the youngest. He was looked upon as Dulica's son, and Dulica was adored ; the great tenderness she expressed for him, seemed to give every thing in his favour. In fact these little people did not dare to follow their own inclinations, for fear of distressing their mistress. Civan was instantly named by them all, and his joy was inexpressible ; but this joy was soon greatly abated. Dulica questioned her pupils in regard to their choice, and commanded them to be sure to
speak

speak the truth ; every one confessed that Civan
 was chosen on purpose to please him. And when
 permitted a greater freedom, Civan had not a
 single vote except Mera's, who said, though she
 was sensible he had great faults, yet she loved him
 more than the others. This furnished Dulica
 with a new lesson, who taught her pupils, in words
 suited to their ages, that they must sacrifice their
 own private inclinations, when the good of the
 public requires it : She made this lesson plain to
 them by examples, which ought always to be pro-
 duced to explain those rules and sentences, which
 otherwise have but little weight with weak under-
 standings.

Dulica then desired to know their reasons for
 excluding Civan. Because he will be master when
 he plays with us, said some ; he always boasts that
 he is richer than us, said others ; another said, he
 will never let us touch his play-things ; and ano-
 ther charged him with being positive, and always
 thinking himself right in every dispute : in short,
 every one had some just reason of complain-
 against him.

Poor Civan cried for grief ; Mera sobbed till she
 was almost suffocated : and as she was as much
 beloved

beloved as Civan was disliked ; most of the scholars mingled their tears with hers.

This caused a confusion in the assembly ; and some of more tender feeling than the rest, surrounding Dulica, begged her to pardon Civan, said he would behave better, and that they would make him king to oblige Mera.

What say you Civan, said Dulica ? He answered with an air of gratitude mixed with pride, I should be sorry to be under such obligations ; when I wear a crown I will deserve it.

Then crying bitterly and throwing himself into Dulica's arms, he said, O mother, is it possible I can have been so naughty ? I did not think so of myself : I love my companions ; and whenever I have made them uneasy, they know I am always sorry for it ; if at any time I have given them cause to weep, I kindly entreat them to forgive and forget it.

You are not naughty, my son, said Dulica, you are only weak in following the dictates of your pride, which persuade you, that your talents, your riches and your birth, raise you above all others.

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These advantages are trifling ; your talents are the gifts of nature ; the merit due to you from them, is the endeavour to use them properly : This is all that belongs to you, and merits your attention. As for riches you must be bountiful, to gain reputation from them : A man may be pleased with being rich, because it gives him an opportunity of doing good, but that is all ; great wealth brings great obligations. I may say the same of greatness of birth : A noble name and high rank command particular duties ; and people are valued according to their behaviour. I will make you sensible by an example.

Suppose there should come a young girl, with but one eye, all over leprous and deformed ; and should say, you must think me handsome and love me, because my grandmother was the greatest beauty in the world : what would you say to her ?

I should laugh at her, said Civan, and say ; “ I might have loved your grandmother, and told her with truth she was handsome ; but her beauty does not in the least lessen your deformity ; those who knew her person, would think yours the more ugly, by the comparison they would naturally make.”

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A very proper answer, my son, said Dulica ; and one might say to a wicked man, desirous of being respected because his ancestors were virtuous and worthy. “ I should have respected your ancestors ; but the remembrance of their virtues, far from making you appear more amiable, increases the contempt I have of your vices.”

The scene I have above described, made a strong impression upon Civan. His pride and a desire of being esteemed, made him very attentive. They succeeded, and he regained the affections of his companions so much, that he was chosen king, and continued so a whole year. He would have been so longer, had not Dulica, desirous of making him acquainted with every station, ordered, that for the future, a new king should be chosen every two months.

It would fill a volume, to mention all the instructions Dulica gave her scholars. Suffice it to say, she omitted nothing that could be profitable to the mind and heart ; and did it in so pleasing a manner, that their lessons never appeared tedious.

Besides the exercises we have mentioned ; Dulica appointed times for the study of history and geography : which was done with the same ease as the rest. There were other arts she wished them acquainted with, particularly languages, but would not attempt this till Civan was thirteen. She was persuaded, that the first twelve years ought to be employed in forming a child's mind and heart ; that it was necessary to stay till his reason made him desirous of learning things of greater consequence ; and that he must be made sensible of the advantages, before he can be expected to be desirous of it.

Civan was very fond of reading ; she therefore secretly laid before him a very curious Latin author, and construed to him some pages, but pretended some particular business prevented her translating more of it. She frequently talked to him of the Latin books she had in her library ; and always concluded in complaining of the difficulties and application requisite for learning the Latin tongue. This discourse had the desired effect.

My mother, one day, said Civan, you often desire me to imitate those heroes I read of in history ;
yet

yet I have reason to believe, you doubt my courage: There are many things I long to know, as the Latin tongue and geometry, which I think I should like to excel in; because they are useful for a thousand things necessary and agreeable; but you are fearful of letting me learn them, lest I should dislike them; heroes I am told never stop at difficulties.

Dulica agreed with him it was heroic to surmount all difficulties; but on many pretences delayed the time of teaching him them till the next year, and would not comply with his desires, till his resolution was prepared against all difficulties; and he could with pleasure undertake the trouble of learning. She greatly lessened the difficulties in the sciences she taught, by reducing them to a few rules short and easy to be understood, and explaining by examples all she taught them. Another method she used to shorten their labour, was to improve their knowledge by degrees, to make their second lesson a continuation and illustration of their first.

The curiosity of young people is instantaneous; the means and obstacles of attentive study on the one hand, excite them to improve, but on the other,

other, make them eager upon what is before them, heap lecture upon lecture, knowledge upon knowledge at random and without order ; this occasions a dangerous confusion in a young man's head ; it is like a rich magazine full of costly silks, but where nothing is in order ; and where nothing that is wanted can be found, though it be there. Therefore it is better to employ more time in furnishing this magazine and setting it in order. This was a precaution which escaped not our wise governess.

The prince of Bungo was entering his sixteenth year, when Dulica determined to remove him from the retreat where he had so long lived. The grief of her pupils was inexpressible when she acquainted them with her resolution to leave St. Germain : but the duty she owed to Civan and Mera would not suffer her to yield to their intreaties to detain her.

Having dismissed her scholars, she told her two pupils they were about to begin a great journey, the end of which would be their return to their native country. This was a riddle to Mera, to whom Civan had never mentioned what he knew of their birth ; and while Dulica informed the young princess of what she wished her to know upon this subject, Civan was ordered to write a
second

second letter to his parents, which he did in the following manner.

L E T T E R.

Dear authors of my birth,

IF my blood only would procure me the happiness of seeing you, I should not hesitate a moment to shed it. But my guardian angel, that Dulica who supplies your place, tells me it is for my advantage to be longer separated from you : however painful this command appears, I submit to it without murmuring, being convinced of the wisdom and love of my guide. We are about to begin a great journey, the end of which she tells me will be positively the seeing of you, but does not fix the time.

I have spent my childhood in studies requisite for every station of life ; yet think myself intended for something more than a private one, though not clear in this matter. Dulica often jokes at my incredulity : sometimes she assures me I am born heir to a crown, and omits nothing that will fit me for the severe duties, a throne brings upon kings ; at other times she makes me believe I must make my own fortune, without any other assistance than
my

my own merit. I try all I can to be of her opinion, to acquire the virtues of a king, and those of a private man.

I write this in the language I speak, but never heard any one speak it, but Dulica and him, whom for a long time I believed to be my father ; in all probability it is your language : This reflection makes me sad ; as I from thence conclude we are separated by a great distance, for this language is certainly unknown to the Europeans. I am ordered not to be too curious : They likewise forbid me to mention to you the sentiments of my heart. But I flatter myself upon this subject, that however great your rank is, it exceeds not the virtues and merits of Mera ; whom they assure me you are acquainted with. I know not whether she is designed for me, but please myself with thinking she is, as it would be cruel to separate two hearts united from our infancy. I stop for fear of giving way too much to an inclination, you may be displeased with : But what will become of me if you should ?

This is the last time I shall write to you. May the supreme being hasten the time when, laying myself at your feet, I shall hear you pronounce the
 dear

dear name of son, &c. and convince you of my duty and respect.

Dulica read this letter to Mera, who could not forbear crying, as she thought herself till then Civan's sister, though she had the most tender love for him. The innocence of her heart would not permit her to think of the advantages she might draw from the secret she had just now been informed of. The prince's letter made her see it in a plainer light ; she thence perceived there was a title still dearer than that of sister ; but the fears that had agitated her lover in the conclusion of his letter came instantly to her mind. She was ignorant of the station she was born in ; Civan might be intended to wear a crown, and that alarmed her. Being questioned by Dulica the cause of her tears ; she blushed, and for the first time hesitated in opening her mind to her : but being encouraged by the looks of her tender mother, she threw herself into her arms, and said ; How much should I be to be pitied, should Civan be designed to wear a crown, and I be born to mean estate ?

My dear sister, said Civan hastily, your tears disturb me : whatever your birth may be, your sentiments and your virtues ennoble it ; and I am persuaded

suaded, that the authors of my birth, in whatever station they are, will think themselves honoured by acquiring such a daughter as you.

You may probably be mistaken Civan, said Dulica, with a serious look ; if you both belonged to me, I should not hesitate to unite you ; but ye will soon be in the power of those who alone can dispose of you : therefore keep your hearts disengaged, disposed for obedience, and ready to sacrifice your most pleasing inclinations to your duty.

Civan and Mera made no reply, but cast upon Dulica looks expressive of their feelings : She was much moved, but summoning all her resolutions, endeavoured to conceal it, by turning the discourse upon the new way of life they were going to begin.

Dulica determined to spend some time at Paris, and the chevalier Bayard promised her to introduce them to Francis the first. Though Civan was brought up within four miles of this great city, he had never been there, but was surprized at the multitude of people he saw, which seemed rather to be the capital of Europe, than of France alone. He was astonished at the vast concourse of people from every nation,

nation, who lived at Paris with as much ease and safety as in their own countries; and mixing with the citizens seemed to form one people. He also admired that air of freedom which so much inclines the French to society. In this great city riches, industry, figure and talents give place to rank.

Civan, whose character was lively and sincere, made himself free and easy at Paris, and thought every acquaintance his friend; his wife governess not able to persuade him to think their professions of friendship, mere professions only, he gave himself up to any body, who through caprice, idleness or interest took notice of him.

Dulica desirous of shewing him the true character of these pretended friends, appeared very melancholy; and the prince being anxious to know the reason, told him, that unfortunately she had lost all her wealth, by the infidelity of a man she had intrusted it with.

Why do you afflict yourself at such an accident, said Civan? Have you not rich friends, who have repeatedly told you, that they and their fortunes were always at your service? Very true, my son,

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said

said Dulica, we must fly to that resource, and I commission you to acquaint them with our circumstances.

Civan blushed at this proposal, and declared his unwillingness to do it. You would be right to refuse, said Dulica, had I desired you to discover our wants to indifferent people; and I agree with you, that it is humbling one's self to ask of those who would refuse if they could, and who only relieve to get rid of troublesome poor people: but need not be ashamed to ask any thing of a real friend. Pride indeed may make us blush, to think we stand in need of help: but it is a greater pleasure to give than to receive; and that ought to encourage us, when we are under obligations to a worthy friend, to think he feels the greatest pleasure man is capable of. Judge by yourself, my son; was you ever better pleased than when I suffered you to spend much at a man's house who was dear to you? Had you had the choice of the two conditions; that is, of giving or receiving, would you not have chosen the first? If you have real friends, you offend them by fearing to be expensive to them. But my dear son, to convince you that your dislike is just, in regard to those pretended friends on whom you have depended, I will shew

shew you them in their true characters, and teach you to know mankind.

It was with difficulty Civan was undeceived in regard to his false friends; but he was soon convinced that with the generality of men, offers of service are but idle compliments. The prince flattered himself that he should find relief in the friendship of the chevalier Bayard. But the news of his death, still more favoured Dulica's design, of being convinced of her pupil's resolution.

She had now no other resource than to part with her clothes, and keeping only those upon her back; she called Civan and Mera, and said, My children, we draw near the last extremity; nothing can save us from the most terrible poverty: there is still one remedy left, but of too great consequence to Civan for me to make use of. Dulica then opening a trunk full of precious jewels, said to the prince, My son, by the sale of these jewels we can procure ourselves an easy subsistence; but they are the only pledges, by which you can be known: I cannot part with them without depriving you of a crown, and what ought to be still dearer, depriving you of all hopes of seeing your loving parents: let me hear your determination upon this matter.

Civan,

Civan, after a long silence, said to Dulica, Was I to suffer alone, I would die sooner than have my birth thought the least doubtful ; but your life, and that of my dear Mera also, is concerned ; therefore hesitate not one moment to determine it. War is begun in Italy, where I hope to gain so much honour, that my parents may know me by my actions.

At these words Mera threw herself into Dulica's arms, and said, My dear mother, comply not with my brother's desires, let us rather suffer every distress than expose him to the danger of losing his rank : as Civan is designed to be a great king, why do we not go and find his father ? He will give us something to live upon, and rejoice to see his son.

Very true, said Dulica ; but when your brother is king, you, Mera, will see him no more ; they will force him to marry some great princess, who will forbid you the court, for fear he should love you most.

She may depend upon my preventing that, said Civan. I will enjoy no throne unless Mera is to partake of it with me.

At

At these words Dulica put on a severe look and said, Civan are these sentiments suitable to the education I have given you ? A foolish passion makes you renounce your duty and your parents : to be worthy of a crown, you must learn to govern yourself : A king is answerable for the happiness of his subjects : from the moment he becomes their master, he ought to sacrifice every thing to that duty : he is no longer at liberty to follow his own inclinations, must think no more of gratifying his passions. Victim of the state, he must give up to its advantages his most pleasing, most innocent inclinations : either determine to live in the state you are now, or have sentiments worthy of a king.

Civan answered this discourse only by tears ; for fear of losing Mera, and of having displeased Dulica, whom he sincerely loved, he said, My dear mother, put off that severe look which kills me : How can you suppose I can think of a separation from Mera without dread ? Is the condition of kings so miserable, that they cannot be happy themselves by making their subjects so ? Will not the beauty, the virtue of Mera make up for her birth ? Have you not told me yourself, that nobleness of birth is a trifle in the opinion of the wise, who value

lue only personal merit? If to gain a throne, I must be both false and ungrateful, I renounce it for ever. Since you told me Mera was not my sister, I pleased myself with the thoughts of her being my wife: I have sworn it to her a thousand times; and declare to you, that the thoughts of a throne never made me happy, but with the hopes of raising her to that dignity.

O my son, said Dulica to the young prince, how little do you know of the state of a king! The man whom heaven has designed to wear a crown, cannot without shame live in the manner of a private man. In this he must submit to the will of providence. Would you give up the advantages of making a kingdom happy, of making justice and equity to flourish, to the pleasure of spending your life with a woman? You already count the loss of your parents as nothing. Learn by experience, what you have to fear from passion? Since that you have for Mera, though it may seem to you innocent, has already destroyed that noble fortitude I so much endeavoured to inspire you with. I shall say nothing of Mera's lot; perhaps she is of a rank suitable to be your wife; perhaps your quality will cause you to be separated for ever; but will leave you in doubt. True heroism consists in conquering
passions,

passions, not in gaining battles, or provinces : try to overcome your passion for Mera ; and if she be intended for you, try to deserve her.

Civan and Mera made no reply, as the time of putting them to the last proof was not yet come. Dulica changed the discourse, and informed them, that they had nothing to fear in regard to poverty, that it was to know the constancy of their hearts, she feigned to be in the greatest distress.

Civan conceived she might have the same intention, in what she told him concerning Mera ; and this thought softened the difficulty he found, in concealing his sentiments for this amiable girl. He reasoned thus with himself. “ This tender mother would not have permitted us to be together “ from our birth, if she had intended we should “ not be united.” But of this he could not be sure. Dulica was silent upon this.

Among the little number of friends, whom the appearance of poverty had not deprived Dulica of, was a young man, a student at Paris, named Xavier : one in whom it was difficult to know which to admire most, his great learning, or his good behaviour :

our : He was particularly anxious about the salvation of mens souls, and frequently conversed with Dulica about the desire he had to dedicate his life to the instruction of those great numbers of men, in unknown lands, who were deprived of the light of the gospel. These conversations, which happened every day, always ended with a promise to Dulica of attending her when ever she pleased, to the most distant kingdoms.

From his zeal, Dulica thought him the apostle the gods intended for Japan. She declared her intentions concerning this people, and made him promise to go to the Indies and wait some favourable opportunity for going to Japan. Xavier promised and kept his word, as will hereafter appear.

France was at this time making great rejoicings for the return of Francis the first, who had regained his liberty : It was upon this holiday, that Dulica appeared at court. The king had been greatly prepossessed in her favour, from the report of the chevalier Bayard ; but these sentiments of esteem increased much upon his acquaintance with her. He also took great notice of Civan and Mera. The queens of France and Navarre, took great pains

pains to shew their regard for this little family ; and during the four months that Dulica staid at this court, Civan and Mera were the most admired.

The king was particularly pleased with the conversation of Civan, and surprized to find so good an understanding in a boy of seventeen. He even condescended to talk with him about the affairs of the state, and entertained him with the different events of his life.

Francis the first had a heart as susceptible of friendship as of love ; and the great regard he had for Civan, made him try every method to continue him at his court ; and would certainly have succeeded, had Civan been a private person.

The young Japanese had also conceived the most tender regard for this prince, and frequently lamented his being obliged to leave him : but though his gratitude was great, it did not make him forget the duties he owed to his rank : and when Francis the first frequently entreated him to settle at his court, he could not refrain from tears ; yet, without discovering the secret of his birth, which Dulica had forbid him to mention, acquainted the king,

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that very powerful reasons forced him to be deprived of that pleasure.

Francis respected him the more for his secrecy, and eased his grief by loading him with presents. The queens too were desirous of shewing their esteem for Mera, and gave her their pictures curiously set with diamonds.

Civan at quitting this court, relieved his trouble at being separated from the king, by conversing with Dulica concerning him. My mother, said he to her with transport, confess that Francis the first merits all the kingdoms in the world.

My son, answered this wise governess, I cannot blame your friendship for the king; his goodness and his qualities are sufficient to occasion it. Francis the first possesses virtues becoming an honest man; but many more are wanting to complete a great king: had he been a private man, he had been almost without a fault. To be deserving of a throne, you must possess virtues he is unacquainted with: nay what is more, from his virtues arise faults productive of the greatest disorders. Sincerity is his favourite, and ought to be so of every king; but it should be guided by prudence. A
prince

prince should neither deceive nor suffer himself to be deceived.

Nothing can be more commendable than the attachment of Francis the first to his friends, and his tenderness for his mother; yet, the first force him to tyrannize over his people, and by the second he was twice in danger of losing his kingdom; Once, by squandering away the money intended for Lautrec in his expedition into Italy; and another time by forcing Montmorency, through bad treatment, to go into the emperor's service.

The goodness of kings should be accompanied with prudent resolutions, otherwise it becomes a weakness, ruinous to their subjects. What shall I say of the customs and manners of this prince, and their unfortunate issue? The queen without power; the bad conduct of the courtiers, and of course that of the people. Thus you see, my son, the faults of one of the best kings in the world,

Again, private virtues are not enough for a king; his chief study, should be to know mankind, and where to place his confidence properly. Howsoever well assured he may be of the integrity of his ministers, he ought constantly to watch their conduct;

duct: They are men, and as such liable to err. The application I expect from a prince, is to give up his love for pleasure, to look upon it as a refreshment, and to use it with caution. A prince should unite valour with prudence; he can have no little faults. If Francis the first had not separated his army, before the battle of Pavia, he would not have had the misfortune of losing his liberty: for the recovery of which, he has been obliged to give up a part of his kingdom by a disagreeable treaty, which is void by law, because he has promised more than he is able to perform.

Civan knew the whole history of Francis the first's reign, and agreeing with Dulica, said, O my dear mother, you make me tremble: What prince can flatter himself that he has qualities sufficient to gain the love of his subjects, since this prince wants so many. Should I be destined to wear a crown, how much have I to fear? I am truly sensible of my own weakness; assist me with your councils; and heaven grant I may ever remain a private man, rather than become a wicked a king.

Your wish, said Dulica, gives me as much pleasure as your bad conduct would give me pain. Few princes have had such great advantages in learning

as you ; and it would be next to a miracle, should they escape the seductions of a crown.

My mother, said Civan, I perceive your reasons for keeping me so long in retirement, and the necessity of it. Let us now hasten to learn, by the examples of princes, how to escape the dangers of a crown : how much am I indebted to you for your care of me ?

Civan concluded these conversations in endeavouring to convince Dulica of his gratitude. And this worthy woman wept for joy, at seeing the improvement of her pupil. Nor had she less cause to be happy in the care she had taken of Mera.

The praises bestowed upon this beautiful girl ; the attention of the most accomplished nobility, and the love of the two queens, did not in the least affect her modesty ; ever mindful of Dulica's advice, she was shocked at the vices of the court. The boldness of the women made her know the value of modesty : The men's contempt for these women, which soon followed their pretended love, convinced her that love without esteem is of short duration : and her desire to possess the heart of Civan, made her endeavour justly to deserve it.

Dulica

Dulica was now about to discover to her pupils a scene very different to what they had seen at court : plain clothes supplied the place of their fine ones. In this dress, she made them travel through the provinces of France ; and wished them particularly to notice the country people.

The sight was truly affecting : The most shocking misery was not sufficient to check the greediness of the extortioner, who, under pretence of receiving the king's right, deprived these poor people of all their living. Here, the unhappy labourer denied himself the necessaries of life, to satisfy the avarice of the cruel publican.

There children, almost naked, were begging of their father for bread, which he could not give them, because they had taken away, even the tools with which he worked : At a little distance, a mother, was bewailing a son, whom they had forced from the plough into the army. In short, every where, the same misery, even the want of the common necessaries of life.

At this time news was brought that the king was ill ; this instantly alarmed the poor people ; they raised their hands to heaven ; prayed with tears, for the

the restoration of the king's health ; and their joy was inexpressible, at the news of his recovery.

Civan stood motionless at this sight, and said to Dulica, Is it possible, that in the heart of so flourishing a kingdom, there should be so many miserable beings ? Is it possible that in the reign of the best of princes, they should thus tyrannize over his people ? And is it possible that this ill treatment, should not alienate those sentiments of duty they owe their king ? O Dulica ! how necessary is it to know how to govern ? I shall never forget this sight : and if, as you have often assured me, the almighty designs me for a crown, the happiness of my people shall be my particular care.

Tears ran down when Civan pronounced these words ; and if Dulica would have permitted him, he would have returned to court, to inform the king of the dismal scene, which had so affected him.

My son, said his guide, you ought by this time to be well acquainted with what I have so often repeated to you, viz. the duty of a king. He cannot in reality expect an exact account of every thing, but ought to make choice of good and wise ministers, who will constantly watch over the condition

dition of the lower rank of people, and to whom they may freely appeal, when more than what is reasonable, is demanded of them.

It is just that the king should raise taxes; but ought as much as possible to make the weight fall upon the rich, by taxing luxury: He ought to protect the fortunes of those who thus give up their rights; of which the smallest part goes into the king's treasury, and the rest to support the odious grandeur of those traitors, who seem to wish to insult the misery of the public by the magnificence that surrounds them. Princes in general are obliged to countenance these sort of people; because when by bad œconomy the king's treasury is exhausted, they immediately raise him sums for which they are overpaid.

There is still another misfortune attends these poor people. One part of the king's subjects are exempted from paying taxes; I mean those who dedicate themselves to the altar: who possess great riches, which they enjoy without bestowing any part to the benefit of the state.

But, mother, said Civan, I am of opinion, they could not without injustice, nay even impiety, make

make use of the wealth of these people: Their riches are charitable gifts, which the piety of the faithful have dedicated to the Lord: and to use them for profane purposes I should think a sacrilege.

You are right, my son, said Dulica, king's ought to reverence those pious gifts, and the charity of those, who have thus bestowed their wealth. But pray, for what purpose think you, were these riches given them? Was it for them to appear like the disciples of him, who had no place where to lay his head? Was it to indulge the laziness of these people, who by the first laudable institution, ought to live by their own industry? No certainly. Therefore kings, who should be fathers of their people, ought to watch with attention the conduct of all without distinction; and out of respect to those who have intrusted their wealth in the hands of the priests, for the benefit of the poor, to take particular care, it be bestowed as it was intended.

Do you see this desolate country, whose inhabitants are obliged to labour worse than slaves, to be enabled to pay the taxes imposed on them. Here is a monastery, with only six friars, who are in pos-

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feſſion of twenty thouſand pounds a year. How many honeſt families compoſed of ſix perſons, would live upon half a quarter of this income? I will grant them a tenth part of it. It is certainly too much for people, who ought to live after the example of the apoſtles, who ate barley bread. I will willingly abate many ſeverities. Let us allow them 166l. 13s. 4d. and there will remain 19,833l. 6s. 8d. which diſtributed yearly in the neighbouring villages, will enable the labourers to cultivate their lands with greater induſtry, and to pay double the taxes under which they now groan.

This biſhop who poſſeſſes ſixty thouſand pounds a year, ſhould neither keep coach, ſervants, hounds, nor open houſe; but defend the widows, and procure education for the fatherleſs: and by aſſiſting men capable of uſeful profeſſions, he will render theſe families able to pay the taxes, will increaſe the prince's revenue, in ſupporting the public: In a word, my ſon, thoſe perſons who devote themſelves to divine ſervices, ought to renounce riches: a proper regard for their duty, would make them fulfil it.

After many charitable donations to the poor who had excited his compaſſion, Civan continued his journey

journey through the French provinces. Wherever he went he still found the same distress, and frequently sighed, to think how they abused the king's authority. Had he been less acquainted with the sentiments of Francis the first, the misery of his subjects would have created in him a false idea of his character: But he was convinced the king loved his people, and sighed inwardly to think of the danger, to which the best of princes are subject.

Is it possible, said he to Dulica, that among such a number of people, whom the king calls friends, not one is found, who, jealous of his master's glory, will inform him of the abuse they make of his authority? What is there to fear from a prince who knows not how to be revenged upon a subject who has betrayed him? And should he be in danger of creating his displeasure, ought not gratitude to make an honest favourite risk every thing, for the good of a master who loads him with favours.

My son, said Dulica, a sincere friend is a precious jewel, few princes can boast of being possessed of. The indulgences with which they are brought up, will not permit them to tell them unwelcome truths to their face. Prudence makes them cauti-

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ous in this article; and how great soever their precaution may be, they always run the risk of their displeasure by speaking with sincerity. This is a language they are unacquainted with, and when you are better acquainted with courts, you will acknowledge, that he must have uncommon resolution who will expose himself to his prince's displeasure by the only method that should entitle him to his favour. For one honest man that is to be found at court, will be found thirty dishonest ones, determined upon this man's ruin.

Whatever virtues you may think a king possessed of, the custom of being praised, makes him dislike every appearance of disapprobation, and be displeased with the honest friend who dares to contradict him. Instantly a crowd of flatterers surround him, try every method to complete the favourite's ruin, maliciously repeat every word and action of his life, and charge him with ambition. This they so frequently repeat that the king thinks he does an act of justice and prudence, by disgracing him. His example silences those who are most attached to their master, they shamefully give place to the flatterers, and sigh in silence.

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You have but one way to escape this danger, viz. by discarding those flatterers with disdain. If at the beginning of your reign, they perceive your dislike of the praises they imprudently bestow; honest men will be encouraged to supply the place of those parasites, and a little attention will convince you, which is most deserving your friendship.

When you think you have a real friend, you can depend upon; require of him an unreserved confidence, and encourage him to give his advice freely: let him watch for you with care, and give a faithful account of the manner in which they use your authority. But remember that, by so doing, he is exposing himself to the hatred of your courtiers, beware of listening to their charge against him.

I mean not that you should place an absolute confidence in him: The favour of a prince may alter the most approved conduct; besides, your favourite is but a man, and as such liable to err. I only require of you, not to condemn, before you have heard his defence; and having confuted his accusers, severely to punish them, but to recompense those who have informed you of his real faults. In
one

one word, I wish you to have a friend not a governor, a counsellor not a master.

A very unfortunate event afforded farther instruction for the young Civan. Continual rains destroyed a very plentiful harvest, and reduced the kingdom to the most distressing famine ; not merely through a want of corn in France to support the inhabitants, but through the avariciousness of the rich ; who foreseeing the approaching scarcity, shut up their barns, and refused to sell their corn till it was advanced to a most enormous price.

Dulica and her family were at that time at a town in France, to which a multitude of people had resorted in hopes of finding relief against their consuming hunger. At the corners of the streets and in public places might be seen distressed people loudly calling upon death to end their miseries ; others, thinking nothing more terrible than the extremity to which they saw themselves reduced, fought by violent means to procure it. They demanded bread in a seditious manner. The governor was insulted to such a degree, that his life was in danger. Some of these desperate men were taken up, and at the gallows ended a life, hunger would soon have deprived them of.

Civan

Civan pitied their hard fate, saying, These unhappy people have some excuse for their crimes; and had he been king, those unmerciful monopolizers would have suffered in their stead.

Dulica represented to him the necessity of making examples to restrain the mob; but declared her abhorrence of those, who, to enrich themselves, caused the present distress. Upon these occasions, says she, a prince ought to give up something to preserve the lives of his people: I am going to make plenty in this unhappy town, and to shew what you may do in a like case.

She immediately enquired the name of the miser, who seemed the least compassionate; threw herself at his feet; begged him to save the lives of the people; and offered to buy his corn at a higher price than he could expect, if he would comply with her request.

This man who cared little for the fortunes of others, provided he could but advance his own, listened attentively to Dulica's proposals; and having received from her diamonds of an immense value,

lue, gave up his corn, and procured her countrymen to execute her commands.

Dulica ordered these men to carry four cart loads of corn to market, and sell it at a third part of the present price ; they punctually obeyed her orders, and at the time they sold it, promised greater plenty, and at a less price next market day, because they had received a large quantity from different countries. This promise produced a visible change through the whole town ; the women with their children went to the churches and thanked God for so unexpected a relief.

In the midst of this universal joy it was easy to distinguish the griping monopolizers by their pale faces and visible uneasiness. The hopes of plenty made their corn stick upon their hands, nobody would buy it at their price, they ought to have abated it two days sooner. The wished for day arrived ; the countrymen brought sixteen loads, and diminished the price a fourth part more ; the people in multitudes hastened to fetch it away ; they promised them still more for the future, and assured them that in a little time it would be reduced to its usual price:

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The spies of the monopolizers saw a number of waggons arrive loaded with corn, and acquainted them with the news. Now every body was eager to sell before it was still cheaper. Dulica bought a great part of it, which the next market day was sold at only a crown more than its usual price; and those who could not sell at this rate, hastened to get rid of it at great loss, so much did they expect the importation of corn from different countries as was reported.

Civan admired the prudent conduct of Dulica, during this affair; and promised to himself, that his people should never experience the calamity to which France was reduced.

In continuing their journey, Dulica and her pupils conversed in an instructing manner; Mera mixed little in their conversation, though she was entertained by it, because she had no thoughts of being born for a crown. Civan indeed flattered himself so; but, as I have said, concealed his hopes and his love within his own breast, without any suspicion of the dreadful trial Dulica was going to put him to.

N

They

Thèy had travelled over part of Germany, when, in a neighbouring town, Dulica informed Mera, she must be separated from her for some time. Mera, trembling, threw herself at her mother's feet, and fearing she had offended her in something, begged not to be punished so severely.

Comfort yourself, my dear, said Dulica ; our separation will be but short. I intend taking your brother to see the court of the grand Turk, and take the opportunity of going with an ambassador, who will permit us to be of his company, provided I disguise my sex ; but your age and figure might discover yours, and prudence forbids my exposing you upon such an occasion ; therefore I have provided a place for you in a convent, where your stay will be only a few months. I expect this be kept a profound secret from your brother, should not have informed you of it till the time of our departure, but was willing to take this opportunity of trying your resolution.

Mera answered only by tears ; the idea of the distress Civan would feel by her absence, gave her much more uneasiness, than the grief she would feel herself. Dulica, who read the secrets of her heart
comforted

comforted her thus. This is one instance, in which you are to repay me for the care I have taken of your education. I have sacrificed my wealth, my peace of mind to the desire of seeing you virtuous, and in consequence thereof happy ; and shall I get nothing for my trouble but the dreadful uncertainty of their being unprofitable ? I might insist upon your obedience in this particular, but that would afflict you, and answer no good purpose ; I mean it to be of use, you want resolution. In short, my dear Mera, this separation may be but the beginning of one much longer, perhaps for ever. You are worthy of being Civan's wife ; your birth is equal to such an union ; and I have always entertained hopes of seeing it come to pass. But the time draws near, when you will be given up to the will of your parents ; they perhaps may approve of it, and perhaps you may be made the victim of state policy. You are born a princess, and consequently your inclinations may never be consulted in the choice of an husband. What should I then feel, if my dear Mera, should prove disobedient to her parents, should refuse to sacrifice herself to the happiness of her people, or if her weak soul should faint under the weight of her grief.

My

My dear mother, answered Mera, wiping her eyes, never will your daughter contradict your will, or disobey the commands of her parents; this is all I can engage for. It will not be in my power to cease loving Civan; I should only deceive you by saying otherwise. You ought to know this will be out of my power. You may depend upon me, and I sincerely promise to keep my love and grief a secret. My brother shall be ignorant of the dreadful blow that is aimed at him. I only ask this night to confirm my resolution. Permit me for that time to be out of his sight, to feign a slight indisposition, and then I hope to convince you, that I am not unworthy of the name of your daughter, a name I more esteem than that of princess.

At these words Mera wiped away her tears, embraced Dulica, and was retiring to her room till the next day, when Dulica stopped her and said. Mera, I am charmed with your sincerity and obedience; learn a secret which must be kept from Civan: Your parents design you for each other; from this moment you may look upon the prince as your husband; but important reasons forbid my
telling

telling him, and your indiscretion upon this article will produce great misfortunes.

Mera threw herself at Dulica's feet ; her tears continued to flow, but they were tears of joy : What would she have given that her dear prince might have shared it with her ! But attentive to Dulica's counsel, she knew how to conceal from him her joy and grief, for she was sensibly affected at the thoughts of their separation which happened two days after.

Dulica took the opportunity of the prince's absence to conduct Mera to the retreat provided for her. Civan was surprized at not seeing her on his return, because she seldom left Dulica ; he supposed her to be in her room, and not daring to ask, waited with impatience till dinner was ready, to see her. His uneasiness upon this occasion he thought ridiculous, and the ease Dulica appeared in, persuaded him, nothing had happened to Mera during his short absence ; yet he was unable to quiet his fears ; even Dulica trembled at his approaching despair, and ventured not to ask the cause of his present uneasiness. But what was his situation, when a servant informed them dinner was ready
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and no Mera appeared? Dulica summoning all her spirits spoke thus.

Civan, I shall now see whether you are worthy of the authors of your birth, and the care I have taken of your education : Now is the time for you to imitate real heroes. Mera is taken away from us, I cannot say for how long a time, but you have nothing to fear for her health or happiness.

Dulica might have said much more without Civan's interrupting her ; he was insensible from the moment she began to speak. Foreseeing this, she approached, and would have embraced him, but pushing her from him in a kind of phrenzy, said, O cruel ! What pleasure you take in making me suffer a thousand torments ? Flatter not yourself that I shall long support your tyranny ; a hasty flight, or sudden death shall end it : either give me Mera, or expect that rage and despair will force me to take most violent methods.

However prepared Dulica was for this fight, she trembled at the situation of the prince ; but summoning all her resolution, she determined not to appear affected ; and to leave him to himself till his passion subsiding, his shame might be greater when
his

his reason returned. She had placed about him a servant she could depend upon, and in whom Civan confided, who informed her of his young master's behaviour. Civan kept nothing secret from his mother, but his love for Mera, which he endeavoured to conceal : He had accustomed himself upon all occasions to open his mind to her, but in this particular wanted a confidant ; and Dulica had taken care to provide one he could depend upon, under whose care she now left him.

In the first transport of his passion, he had no respect for any body ; thought every method allowable to recover the object of his love : His regard for Dulica seemed instantly extinguished ; his thoughts were solely intent upon the means of conveying her away by force, and keeping her for ever concealed from her, whom he now looked upon as his cruelest enemy. But where was he to find her ? Did they not suspect such a design when she was hid from him ? Had he not supposed that flying from Dulica might probably be flying from his mistress, he would have done it immediately, and by such a step, he might risk the loss of her for ever.

During this distraction of mind, Civan thought he had found a remedy for all his trouble ; death
seemed

seemed his only resource ; and the best method of punishing Dulica for her cruelty. His servant seemed to sympathize with him ; therefore thinking him capable of lending some assistance, he begged him to procure poison instead of his sword which they had taken away.

Damis, which was the name of this servant, endeavoured by all means to shew his unwillingness to comply ; but after many entreaties, he brought him some rose leaves pulverized, told him it was a strong poison ; but in return for this service, intreated him not to take it for four and twenty hours ; promising him in the mean time, to use his best endeavours to find out Mera, who could not be far off.

This hope appeased Civan, who shut himself up in his room till Damis's return, and the hopes of his succeeding calmed his transports.

Damis had before informed him that Dulica offended at his haughty contempt, was seized with a lowness of spirits, they feared might be fatal. He did not at first regard this account ; but when quieted by the thought of dying or finding Mera,
he

he painted to himself the grief of this tender mother, and reproached himself in the following words.

“ Is this, Civan, the recompense you make for
 “ the tender care Dulica has taken of you ? What
 “ is become of that gratitude you owe for her good-
 “ nefs ? What is become of that resolution, that
 “ virtue she endeavoured to inspire you with ? A
 “ passion has thrown you from the height of in-
 “ nocence, to one of the greatest crimes. Behold
 “ an ungrateful, unnatural wretch, a coward, a
 “ murderer.”

But in a moment he replied, “ What barbarity
 “ was it to deprive me of my dear Mera ? She cru-
 “ elly took a pleasure in inspiring a passion, to en-
 “ joy the ill-natured satisfaction of seeing me fall
 “ its victim. But where does my passion lead me ?
 “ Far from encouraging, did not Dulica frequent-
 “ ly advise me to give it up ? After all the proofs
 “ she has given of her affection for me, ought I not
 “ to be convinced that she must be unhappy at de-
 “ priving me of what I love ? Love, duty, cease to
 “ distract me, or grant, O heavens ! they may be
 “ consistent with each other.”

O

These

These principles of virtue, after his unhappy passion had subsided, began to rise in Civan's breast, when the return of Damis again perplexed him. Must I live or die, said he, as soon as he saw him? Damis beckoned him to be silent, and coming nearer, delivered him a letter directed by Mera's hand. The prince's joy was inexpressible at the sight of it; he kissed it several times before he had power to open it, and was scarce able to read it through. Its contents were as follows.

The L E T T E R.

THE hand of Mera ought not to be given to a suicide, an ungrateful man, and a coward. She admired in Civan the appearance, or more properly speaking the dawning of all virtues, but her tenderness is vanished with these precious appearances. O prince! could I have foreseen the misfortunes I have been the cause of? The unfortunate Mera makes you forgetful of the most sacred duties, the most precious virtues; but what did I say? You had only the semblance of these virtues: Otherwise you could never have been guilty of shortening the days of the virtuous Dulica, or even attempting your own life. O thou weak man!

who

who preferest the gratification of a weak passion to a crown, and duty to parents. Blush prince if there yet remain any of those virtuous sentiments, which were once so dear to you. A severe trial separates us ; why will you not leave me at least the melancholy satisfaction of preserving without shame the love I had for you ? I submit to my parents, to dispose of me as they please. Would you have me imitate you, and violate my duty, by opposing their will ? Was this your love, to see me without honour or virtue ? Could you esteem a disobedient, immodest girl, who would sacrifice every thing to a criminal passion ? We should soon look upon each other with horror. Virtue, or remorse for the loss of it, has great power over guilty breasts. I should die with grief to think you the seducer of my innocence ; am already sufficiently afflicted in having the loss of your virtues to reproach myself with. Adieu, prince, adieu for ever. This word, however painful for me, even now, to pronounce, would have been infinitely more so, if you could have preserved as much real esteem as love for

MERA.

This letter shocked Civan exceedingly ; and though his passion was strong, it prevented not his being convinced of the truth of Mera's reproaches ;
 he

he could not bear the thoughts of having lost her esteem. The letter restored him to his reason. He represented to himself the dreadful state he had reduced Dulica to, the violence he intended to commit upon himself, and its consequence in regard to his future happiness.

All these thoughts rushed upon him at once, and threw him into a kind of lethargy; at last starting up, he threw away the paper supposed to contain poison with horror, and instantly ran into Dulica's room, which he had scarce entered, before the sight of her weakness increased his sorrow; he kneeled down by the side of her bed, and his tears deprived him of the power of utterance. The caresses of this virtuous woman still added to his shame, and with difficulty she persuaded him to rise. He was too sensible of his faults to reproach him with them, and Dulica used every method to comfort him.

My mother, said Civan, bathing her face with his tears, for pity's sake, forbear your goodness to me, it augments my crime and my grief. I am a monster of ingratitude; if you was not the best of women, you could not endure the sight of me.

Dulica

Dulica took this opportunity, whilst the prince was in this humour, to complete his conquest over himself; and said,

My son, I am not surpris'd at the great faults your passion has caused you to commit; you knew not its danger before, it was necessary to make this experiment to be convinced that passion of every sort, is sure to endanger the most exalted virtues. You was on the very brink of destruction. What would have become of you, had not Mera's great prudence convinced you of your errors? Love had nearly been your ruin. Ambition, hatred and revenge may produce the same effects. Cease to wonder at the fall of those great men, whose end you have often lamented: a trifling neglect at the beginning, in the end caused their ruin. But if passion be of such dreadful consequence to private men, what ravages must it cause among princes, who possess the terrible advantages of doing whatever they please? Once more, What would have become of you, had not your violence been restrained by your want of power? A day will come, my dear son, when being a powerful master over a great kingdom, you will have nothing to
restrain

restrain you but reason and custom. Now is the time to acquire that happy self-government.

I am truly sensible of the greatness of my request, my heart bleeds to make it ; but, my son, your future happiness and glory depend upon it. I do not desire you to forget Mera ; on the contrary preserve for her the tenderness of a brother ; she is worthy of it ; but give up all hopes of her ever being yours : Your father only has a right to dispose of you ; endeavour to carry him a heart disengaged, and let this sacrifice be to me a happy omen, of your readiness to give up many things to your duty.

O my mother ! answered Civan, what a sacrifice do you require of me ! Is it possible to know Mera and not to love her ? Can I hope for happiness if I am never to see her again ? Yet it is better to be unhappy than criminal : O hard duty, thou shalt be complied with. I am sensible it will deprive me of all I hold dear ; but I must not hesitate, when Dulica, nay Mera desires it.

You mistake my son, said Dulica, in supposing your present painful situation will be for ever so. Virtue is a rose surrounded with thorns ; to obtain
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the one you must expose yourself to the other ; but its sweetness will sufficiently reward you. There is a happiness in store for you, infinitely preferable to that you at this time give up, viz. the secret satisfaction and joy arising in your breast, from giving up your own inclinations, to the welfare of your people, to whom you must consider yourself as a father : The satisfaction of reigning in whose hearts is the only pleasure worthy a king, and what I am endeavouring to procure for you.

The loss of Mera too much engaged Civan's thoughts for him to attend to this doctrine, yet he promised Dulica, that for the future his passion should be subservient to his duty ; and with this resolution set out for Constantinople, without ever examining Damis by what means Mera's letter came into his hands.

Dulica was very happy at seeing this change in the prince ; yet she sincerely pitied him ; and his knowledge of this afforded him much consolation. He frequently read over Mera's letter, which as frequently produced tears, with a determined resolution of conquering his passion, to merit her esteem ; for he flattered himself Dulica would inform her of the pains he had taken to atone for his past faults.

At

At Constantinople Dulica made him observe the dangers of a despotic government. What a misfortune it is to both prince and people, when the former is at liberty to be as wicked as he pleases. Here the monarch has power over the lives of his subjects, treats them as slaves, and scruples not to take away their property. But how dearly does he pay for this advantage which he dares to abuse? A subject, who has reason to fear he may be the victim of this prince's caprice, risks every thing, and exposes himself to die like a criminal, rather than live under a cruel uncertainty, that his fidelity may endanger his security.

Happy is that prince, whom wise laws permit only to do good, and forbid to do evil! All his subjects live in security under him; the good love him because they have nothing to fear; his safety depends upon theirs. Remember, my son, that the laws which restrain kings, are the support of their power; never let your subjects see you violate them; such a bad example will be attended with the loss of your authority. I tremble when I think upon the government of the kingdom you will one day obtain; when you will have no other restraint, than what your reason may suggest. A
trial

trial much greater than the present. Happy will you be, if sensible of the dangers, you submit your independence, to the guidance of wise laws, and thereby insure the happiness of your people against the passions of your successors.

Dulica had never explained herself so clearly to Civan before : she hoped, by raising his expectations, to divert him from a passion he vainly endeavoured to conquer. He formed a thousand notions in his mind, concerning what she had just communicated ; but without any certainty, because the very name of Japan was at that time but little known.

She convinced him that kings were their own enemies, when they kept themselves concealed from their people, merely to excite fear : that it would be better so to gain their people's love, as to live safely among their subjects, like good fathers among their children : and that a prince always in his seraglio, tries only to dispel his uneasiness by luxury and pleasure ; surrounded by women and slaves, his inclinations degenerate, and he becomes a slave to the meanest of his subjects.

P

She

She omitted not to represent to him the unavoidable inconveniences of having many women ; the arts they make use of in favour of their respective children, to which the prince often falls a victim ; the anxiety he must feel for so divided a family ; and his fears for the fate of those unhappy children, who are generally sacrificed to those who succeed to the throne.

There is a way to prevent this, said Civan, laughing. Had I been permitted to place Mera on the throne, she would never have had a rival in my heart. But tell me, mother, is polygamy allowed in Japan ? Cannot princes prevent it ? I should truly be distressed with a seraglio. The boldness of these women, and their importunities to the sultan, excite my aversion.

Dulica smiled at Civan's questions, and they continued their conversation about the manners and customs of the Ottomans. Civan was much hurt at the custom of never approaching kings without presents. Is it not, said he, quite commanding Bacchus to rob the people ? Besides, kings are designed to give not to receive ; that is another law I will write down if you please. My son,

son, said she, you are very right, kings should make generosity a virtue, yet stand clear of prodigality: the extreme of that virtue and this vice are blameworthy. I own I had rather see a little prodigality than covetousness, do you endeavour to steer between both.

Civan always attentive to Dulica's instructions, daily perceived his love for virtue increase; having conquered the most pleasing passion, he found no difficulty in the perfections he aimed at. Not that he had forgot the charming Mera; for what would he not have done for the liberty of indulging his love for her? But his duty, his honour forbid it, and persuaded he could never be Mera's, he was pleased to find absence had cured his passion, and was fully determined to submit to his parents choice of a wife for him: he frequently conversed with Dulica about it, and often wished she might have as many virtues as Mera. In the mean time this good friend endeavoured to end his troubles and reward his resolution.

Mera, by her care had been placed in a convent on the borders of France. Civan was near seeing her, but both were ignorant of their approaching meeting. Dulica had already acquainted her with
Civan's

Civan's conquest over himself upon her account, and this virtuous girl, instead of being displeased at the effort he made to forget her, loved him still more for it. The prince's love, formerly nothing but a mad passion, now became a virtue, and a virtue of her making. Mera comforted herself in the prince's absence, with thoughts similar to his, yet could not forbear sighing in private for the important moment that was to determine her fate. She had been at Guyenne near two months, when she was informed, that a lady desired to see her. Mera, who had contracted no acquaintance in the place, could not conceive the meaning of this visit; and the moment she went to see her friend, found herself in the arms of her she looked upon as her mother.

I shall not undertake a description of Mera's joy: Persons of little sensibility will accuse me of having said too much; and those who have truly loved, will think I have not said enough. In the midst of the most lively transports a grateful heart could feel; Mera forgot not Civan; her looks enquired after him, and, not recollecting the impossibility of his accompanying his mother into the convent, began to be alarmed. Dulica assured her he was well, and that in a few hours she should see him.

These

These hours appeared years to Mera; and after Dulica left her, she shed tears, which something more than friendship occasioned.

Dulica was now desirous of putting Civan to the last trial before she rewarded his resolution. She had but just left Mera, when she sent for him; and having first embraced him, said, Now, my son, is the time to complete the sacrifice you have already begun. The person intended by your parents for your wife is in this town; you will soon appear in her presence. Have you resolution enough, think you, to see her without regret, and willingly comply with your father's orders?

At these words the prince became pale as death; tears arose in his eyes, and he fell almost motionless at her feet. Not that he had deceived her, by saying he was cured of his love, but because he could not conceive his father would dispose of him before he had seen him; he flattered himself he could dissuade him from it, by a representation of Mera's amiable character; and he hoped his father would not make him unhappy, by refusing him the object of his tenderest wishes. Dulica's last words deprived him of all hopes. He must lose Mera, and the thought of that was enough to overcome
all

all his resolutions. He remained some time silent, at last endeavouring to speak, he said,

O my mother, excuse my weakness ! This unexpected event has shaken my constancy ; yet my conduct shall not cause you a blush. I will obey be the consequence what it will.

Yes, my son, said Dulica, exert this last effort against your almost conquered passion. How do you know but the person intended for you, may have as much merit as Mera ? Perhaps when you have seen her, you may be thankful that you complied with a duty which now appears severe.

Such flattering thoughts are vain, said Civan ; I feel too sensibly, that my love for Mera, will last as long as life : But if I cannot subdue it, I know how to conceal it ; and if I cannot give my heart to her who is designed for me, I will endeavour to supply that defect by my respect and attention.

That is all I ask, replied Dulica, raising him up ; besides I cannot think this will be so severe a task as you imagine : Time will do a great deal.

Civan

Civan lifting up his hands and eyes sighed bitterly; his situation forced Dulica to pity him, who determined at once to put an end to all his sufferings. Suspense is, they say, the greatest punishment, and a real evil hurts less than an expected one. I will this day shew you your intended bride, and then judge if what I say be not justly founded.

Civan begged she would defer it till the next day, as that time would be necessary to prepare for the cruel sacrifice required of him; but after a moment's recollection he said, My mother, pardon my weakness, I resign myself to you, do with me what you please.

Dulica immediately beckoned to the faithful Damis, who was before instructed what to do. Civan trembled when Damis quitted the room; he had observed the signal given him, and understood its meaning; notwithstanding he was greatly agitated, yet when the noise of a chariot informed him Damis was returned, and with him the person he so much dreaded to see, he would have gone out to receive her, but Dulica obliged him to sit down. This precaution was very necessary, his joy had like to have cost him dear. As soon as he beheld Me-
ra,

ra, he endeavoured to rise and throw himself at her feet, but his trembling limbs would not permit him ; he stretched out his hands without having power to speak.

What weakness for a hero, said his mother smiling. Does the sight of a young girl overcome you ? Draw near Mera and endeavour to recover your brother. Upon this the prince a little revived, threw himself at Mera's feet, and embracing them, tried, but in vain, to express the greatness of his joy. Mera partook it with him, and Dulica enjoyed the satisfaction of her dear pupils, which their own interest forced her to defer so long. When she had for some time enjoyed this scene, she said, Well, Civan, am I deceived ? Do you still find the task imposed upon you, a severe one ?

O mother, replied he, how abundantly do you recompense my obedience ? But at first, how dearly did you make me pay for it ? What have I suffered, my dear Mera, from the thought of giving myself to another ! may I flatter myself you have been equally anxious.

Dulica, who wanted to put an end to a moving scene, she could no longer bear, obliged Civan to
get

get up, and said, My son, I admire the delicacy of your love ; you first complain of your sufferings, and then fear Mera did not suffer equally : As a punishment, I assure you, she felt no other uneasiness but our absence : I will add, she had sufficient cause to be happy, for at the time of your separation she knew the time of your return. And had she the cruelty to conceal it from me, said the prince, looking tenderly at her ?

Can you blame me for it, said this amiable girl ? Your hand was to be the reward of my discretion. If Dulica has not deceived me, I owe the recovery of your reason to my silence. It is by her advice that I this day possess your heart, which is now much dearer to me.

Dulica gave up this day to her children, to enjoy each other's company ; and the next shutting herself up with them, she said, My dear children, we shall make but one more journey, viz. to your native country, which is Japan : It is very distant from hence, therefore receive instructions from my past cares, that I may not have to reproach myself for depriving your parents of the pleasure of bringing you up.

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I took

I took you from them when you was but a month old, Civan ; they know not where you are, and their only comfort in your absence is, the hopes of seeing you one day worthy of the throne your birth entitles you to. Disappoint them not, my dear son ; become the deliverer of your people. They at present wander in the dark mazes of idolatry ; enlighten their minds with the knowledge of the true God. Convince them by your example, that true religion purifies mens ways, manners and customs, and procures happiness to those who practice it. But remember that the offerings of a willing mind, are most acceptable to the Almighty, try then to persuade your people into the necessity of worshipping him, never command them to do it. Our God is a God of charity and peace ; far from approving a persecuting zeal, he abhors bloody sacrifices, which are so far from pleasing that they dishonour him. Cautiously conceal your religion at your first arrival at your father's court. Though you must never deny your faith, you may keep it a secret when prudence requires it. Let your goodness and justice, your innocence and respect for your parents, prove the goodness of your religion, and excite your people to embrace it. They should not be instructed in it by you ; you may find a better

ter method of making them acquainted with it. The Portuguese have already some knowledge of the harbours of Japan, where you was born ; endeavour to settle a trade between them and your subjects : but when an opportunity offers of introducing christianity, employ a Frenchman only in that business. The Spaniards are very superstitious ; and superstition is almost as bad as idolatry. I can assist you in the conversion of your subjects, by procuring you a man fit to effect it, whose perfect knowledge of religion justly qualifies him for it. You knew him when a child at Paris ; it is the famous Xavier, who was then very young, and with whom I have constantly corresponded : He will be extremely instrumental in establishing the knowledge of God in your kingdom.

As for you, my dear Mera, I shall resign you to your parents, who designed you for Civan, and hope, by your prudence, you will promote his undertaking.

Scarce had Dulica finished this discourse, before both exclaimed, Mother, why will you leave us ? Will you not stay to be our guide in the great work you talk of ?

My



My dear children, replied Dulica, quite overcome, God is my witness, that nothing is dearer to me than you, and that I would willingly give up the remainder of my days to your service; but I feel my end approaching; the virtue of those remedies I am acquainted with, has prolonged my life, and I have lived many years without any infirmities.

At these words Civan and Mera wept; but Dulica willing to divert their grief, and prevent their thinking of her death, entertained them with the pleasures they would have in seeing their parents. Civan knew there were many sovereigns in Japan, and wished Dulica to inform him, to which of them Mera and he owed their births; but his great respect for her, prevented his farther enquiries about it.

Civan and Dulica continued their discourse about the customs of the Spaniards, and making some stay in the principal towns of Spain, they had time to see every thing. As Civan made an elegant appearance, many of the ladies at court wished to attract his notice, but he was too full of Mera, to attend to any other.

I admire,

I admire, said he to Dulica, the unavailing precautions of a jealous husband ; it only makes wives more desirous of deceiving them : I flatter myself my confidence in Mera, will ever keep me a stranger to jealousy ; but had heaven designed me a wife, whose virtue I was less acquainted with, I believe I should never have thought of keeping her safe by bolts and bars.

And you would have thought right, replied Mera. I think if any thing will keep a woman virtuous, it must be her husband's putting an entire confidence in her. But if the Spanish ladies are kept under too great restraint, in other nations they have too much liberty. I would have them accustomed to love retirement, to keep at home, and manage their families with œconomy, which in her absence must always be neglected.

This evil is but yet in its infancy, said Dulica ; formerly all virtuous women were to be found at home ; but in this age, they are always in public ; and the consequence will be that our posterity will regret the days of their ancestors.

Tell

Tell me, said Civan, how the women live in Japan?

Very retired, answered Dulica. Reputation is their favourite passion; they would sooner part with life than lose that: But this happy disposition may be lost in an instant; and a prince of a wicked turn, will make them think vice honourable.

I hope, said Civan, the Japanese will not have that to reproach me with. I shall submit to the contempt, they may treat me with.

It is the best method of getting rid of them, said Dulica. As I have told you, you will find no difficulty in preserving modesty in the Japanese women.

Dulica now grew impatient for the sailing of the fleet, and her pupils were equally so.

My mother, said Civan to Dulica, some days before their departure, will you permit me to ask one question? I think myself tolerably well acquainted with the customs of the Europeans, with whom

whom in all probability I shall have no future connections ; but am intirely unacquainted with the manners of my native country, where I am one day to command. I suppose them very different, and of course shall think them very strange. May I intrude so much upon you as to beg a general idea of them.

Dulica smiled at this request, and said to him, My son, your curiosity is just ; nothing can be more ridiculous than those people who boast of their knowledge of the most distant countries, and of the history of ages past ; but are quite ignorant of their own country, and what has passed there. I will take care this shall not be your case, but have reserved this information till the long journey we are now going to undertake.

We will now leave Dulica and her pupils to continue their voyage, and in the mean time, relate what passed in Japan.

I have already observed to my readers, that the young Faraki, the supposed heir to the throne of Japan, had been quite given up to the management of Asares. Origendoo and the queen, who had not that tender regard for the child, they would have
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had for one of their own, did not much concern themselves at the hardy manner in which he was brought up. But the courtiers with a view of gaining favour, said they did not take sufficient care of their future master; and Asares gave himself no concern about their opinions. By his care Faraki became very strong and healthy. All the youths of Japan imitated his example in the pursuit of violent exercises which invigorate the body, but the delicacy with which they had been brought up, had so weakened their natural strength, that the prince greatly excelled them.

Origendoo was much surprised at it, as he had always appeared delicate in his infancy, and the physicians had declared he could not be brought up with too much caution. The king of Bungo then perceived that too much delicacy and want of exercise prevented noblemens' children being as healthy and hearty as other mens; and confessed to Faraki's governor, that had he been his own child, he would still have remained in that weak state, as he should never have consented to his being brought up so hardy.

When he was sixteen years old, Asares obtained leave for him to make the tour of Japan. Faraki made

made this voyage unattended, and after a year's absence, returned so much improved that the whole court was surprised. Origendoo and his wife, notwithstanding their tenderness for this supposed son, were alarmed at the improvement; the interest of their own son made them fear he would too much ingratiate himself with the Japanese, whose idol he already was.

Asares assured them he would engage for his pupil. A passion more powerful than ambition possessed his breast; and this prince sighed in secret at being born to a throne which he could not fill without giving up his favourite inclinations.

I have already remarked the passion Faraki had conceived for the princess Elisakim, his supposed sister. This passion was for sometime concealed under the appearance of friendship; but his absence discovered the nature of his attachment, and every attempt to hide, made it the more apparent.

Having examined amongst others the difference between love and friendship; he perceived himself seized with a passion durable as his life; and being really virtuous, shuddered at the thoughts of it: He looked upon himself as a monster in nature,

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and used his utmost endeavours to conquer it, but in vain. The charms of the beautiful Elifakim had made too lasting an impression upon his mind. He dreaded the time when he was to see the princess, and yet wished for nothing so much ; at last this dreadful period came.

At the first report of Faraki's arrival, Elifakim, who was very desirous of seeing him, ran to the queen's room, and by the most tender caresses, convinced him of her happiness at his return ; and whatever resolutions Faraki had made, they all vanished, following the dictates of his heart, he returned her caresses with the utmost tenderness.

Scarce had the princess retired from his presence before he blushed at a weakness he thought criminal ; and when the courtiers were gone, hastened to his own apartment, where he indulged those melancholy thoughts, his present situation had created. He was distressed between love and duty ; but virtue by degrees getting the advantage, he took the generous resolution of seeking comfort in the counsel of Asares.

This wise old man had just parted from Origen-doo, who had been communicating his fears concerning

cerning the qualities of his supposed son ; he was surprised at seeing his pupil so much altered, and eagerly asked him, what could have happened, during his absence.

My dear Asares, said the prince, pity a miserable being, who deserves not to enjoy the light. Alas ! I am afraid to tell you the sentiments of my heart ; you cannot without horror, look upon so unnatural a monster.

The prince was silent for a moment, not having power to reveal a secret, which he thought would injure him in Asares's esteem. But how greatly was he surprised, when this wise old man looking steadfastly at him, said, You are in love ; the object is not unknown to me, and the princess Elifakim justifies your passion.

O my father ! said the prince, whose name have you dared to mention ? Am I deceived in my opinion of your virtue ? Shall I only find a base flatterer, where I looked for a support to my weakness ? But after a short silence he added, I beg pardon, my dear Asares ; you know my foolish passion, and you only seemed to praise it in order to prove my courage.

Asares

Afares lifting up his eyes and hands to heaven, thanked the gods for the success they had granted to his cares, and bathing the face of his pupil with tears, said, You have this moment recompensed me for all my cares in your infancy: Such a proof of virtue convinces me what I may expect from your courage and discretion. Indulge the love you feel for the princess; you are not her brother, but are worthy of being her husband; and I flatter myself she will be the reward of your virtue.

The princess not my sister! said the prince, retiring a few steps and looking steadfastly at Afares. The princess not my sister! O Afares, I intreat you to clear up the doubt your last words have created, and inform me whose father the king is; in the name of the gods haste to inform me of this truth. Afares assured his pupil of the truth of what he had said; and the prince seating himself upon a couch, his governor spoke to him as follows.

You my son are not ignorant of the troubles that for three years past have been at Japan. This vast empire has had a number of kings, who
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since Syn-mu, governed it under the title of Dairys'; being ignorant of the birth of Syn-mu, they had a more favourable opinion of him; the good qualities apparent in this prince induced them to believe him descended from the gods. They both honoured him as a king, and revered him as a deity. The affections of the people seemed to insure this empire to the descendants of Syn-mu, but an ambitious prince disturbed this long and peaceful reign. Iositomo, second brother of a Dairy disputed the empire with his elder brother; which he was the better enabled to do by being Cubo-Sama; that is, commander in chief of the army; yet he found more difficulty than he expected, and died before he could dethrone his brother. Iositomo became master of a part of Japan, but the Dairy still retained the greater part. The war was continued, and these two rivals for three ages contented for the empire, with various success; Japan sometimes enjoying short intervals of peace. The two rivals sometimes determined to divide the kingdom between them; but since the present Cubo-Sama came into power, a perfect friendship has subsisted between him and the Dairy. The latter of these contended with the honours that are paid him, and the abundance which the Cubo-Sama procures him, sees without concern all the authority

authority in the hands of his rival. Some think that indolence and a love of pleasure are the motives for his behaving thus, but they are greatly mistaken. The Dairy is a prince possessed of great virtues : I speak this of my own knowledge, having had the honour of being at his court. His wisdom and his love for his people determined him to divide the empire with Cubo-Sama. The birthright of the Dairy, with whom Iositomo disputed the empire was uncertain, and therefore the usurpation was the more evident : Our Dairy then thinking the rights of Cubo-Sama as doubtful as his own, readily resigned to him half of the kingdom, who probably had a just claim to the whole. Happy would it have been for this virtuous prince, if, after he had sacrificed his ambition to the good of his people, he had not been enslaved by a passion full as dangerous, though less regarded.

You know, my son, that the Dairy has twelve wives ; these are of equal authority at the first, and have each their separate palace ; but the wife who has the happiness of first presenting the Dairy with a son, by that means gains a superiority over the rest, who become subject to her. She alone resides in the palace with the king, has frequent opportunities of seeing him, and by that means gains great power

power over him. Among these wives of the Dairy two in particular seemed to contend for the possession of his affections, whose names were Afi and Xica. The former of these, sister to the queen of Bungo, excelled in beauty, merit and innocence; the latter, though inferior in all these, had art enough to conceal all her vices, and gain the good opinion of the Dairy. Afi and Xica had each a daughter, and Xica ever wishing for a son merely for the sake of getting her rival under her power, became pregnant; but Afi was so long before her, and the doctors pronounced she in all probability would first produce an heir to the kingdom. It is impossible to express Xica's despair; she wished rather to die than be a witness of her rival's glory. The Dairy, as I have observed, had a great love for this woman; she had the command of his treasures, and employed them to bribe all Afi's women. All the time she was plotting to destroy her rival's child, she continued to take medicines that were prescribed her, though sensible that she endangered her own life and that of her child's. Among Afi's women was one I had loved from my infancy, and who had the same regard for me. This woman could not conceal from me the offers Xica had made to procure her interest. I trembled at the wickedness, and to prevent its succeeding, persuaded

suaded my friend to pretend a compliance, which she did so effectually, that this wicked woman discovered the whole affair to her.

Xica and Afi were seized with the pains of labour at the same time, but Xica was delivered first, and in an instant proclaimed queen. This circumstance disconcerted my scheme: I had determined to have made known to the Dairy the wickedness of this woman, and to crown her rival if she brought forth a son; but the late birth of this son had now given him a master and a mother-in-law, on whom he was to depend, and fear obliged me to let every thing remain as Xica had intended it. A dead child was put in the place of Afi's son, and my friend gave up to me the little prince whom the barbarous Xica had intended to destroy. I hastened to convey this treasure to Fuchio, and resolved to keep this a secret till I found an opportunity of discovering it with success. You are that unfortunate prince, who was destined to die the moment after your birth, and the gods have recompensed me sufficiently; it was necessary for me to abandon my friend, and I afterwards learned that Xica, to hide her crime, had destroyed this woman, and all who had the least knowledge of her wickedness.

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Here Faraki interrupted Asares, saying, Is it possible that I should be the son of the virtuous Afi, whose misfortunes have caused me so many tears ? I am not surprised at my being so unhappy at the fate of this virtuous woman, and at the horror Xica inspired me with : But proceed, my dear Asares ; I now perceive how much I am indebted to you ; hide not from me any of Afi's misfortunes ; I knew them before only in part, but now long to be informed of the whole.

To oblige Faraki, Asares proceeded thus. At that time I had an intimate friend, named Asor, who for two years lived at the grotto, where I sometimes visited him ; I had resolved to put you under his care, and was preparing to go to him, when I met him at Fucheo, whither business had called him. They were then celebrating the birth of Civan, in the capital of Bungo, and Asor and myself admired the joy manifested upon the occasion.

This sight naturally led us to talk of the scarcity of good princes, and we both agreed it was owing to their bad education. This conversation raised a strange thought in Asor's mind, which doubtless was inspired by the celestial powers, who watch

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over the happiness of men. He had at his house a stranger, whose rank and country he concealed ; whose virtues and power were sufficient to make any one think her immortal ; but whenever I told her these were my sentiments, she used every method to make me think otherwise, saying, “ I am “ but an unhappy weak creature as you are, cease “ to pay me those honours, which are only due “ to a superior immortal being, without beginning, and without end.” It was into the hands of this woman that Asor intended to put the child his future master ; and having prevailed on her to consent to take it, he through my means succeeded. I was much pleased with his proposals, which he begged me to favour, and discovered to him the truth of your birth. You was then put in the place of Origendoo’s son, with a letter informing him that his son would be restored to him at a certain time ; desiring him to keep the change a secret, and to commit the care of your education to me only.

Origendoo thought there was something remarkable in the manner his son was taken from him, persuaded himself a deity had taken the charge of his son’s education, and struck with a religious awe, exactly obeyed the orders thought to come from
heaven.

heaven. The young Mera was taken away with the prince, as you have frequently heard. They are now expected every day to return; the time draws near, and by giving up the throne, you will acquire a wife and a sister, who merits every thing. Nothing now remains but to inform you how Mera came at Origendoo's court.

I have already observed that the Dairy was divided between Asi and Xica; he respected the first, but was most attached to the second, through her flattering wiles. He was pleased to think the law did not confine him to one in particular, and waited with impatience for the moment when Xica was to be declared queen. This ambitious woman equally desired it, the pleasing hopes of seeing Asi submit to her, made her neglect her own safety, and a fortnight after her delivery, every thing was prepared for her triumph. She flattered herself this would vex Asi; but this virtuous woman always submitted to the decrees of heaven, respected her rival as the favoured of the gods, and neither disappointment or grief appeared in her countenance. This virtue made Xica hate her the more; and as she was always jealous of the Dairys' respect for Asi, because he frequently extolled her many good qualities, she determined to destroy her. The court is
always

always crowded with those wretches, who are ever ready to render any service to their prince, and Xica had many about her : By these means she had some poison put into the basket of the young prince her son, and Afi accused of having done it. Among Afi's women Xica found her accusers, and the Dairy passionately fond of his son, gave way to the most violent rage, when these women declared Afi guilty of such an act ; in the first transport he determined upon her immediate execution ; but a single death was not enough for Xica, she begged of the Dairy to leave the punishment of this pretended criminal to her sole management ; and this weak monarch gave up Afi to her cruelty. During a whole year Xica made her undergo every kind of suffering ; and as no one knows what passes in the palace of the Dairy, these cruelties were long concealed ; but at last they were discovered. The queen of Bungo informed of her sister's melancholy fate, wrote to the Dairy, endeavoured to justify Afi, and begged him to give her the young Mera, daughter of this unfortunate woman.

Xica trembled at the news of this letter's arrival, which seemed to rouse the Dairy from his stupor. He now represented to himself all the virtues of Afi, and reproaching himself for his rashness, resolved

solved to put an end to her misery. Xica informed of his resolution, prevented it by ordering her rival to be poisoned. Asi knew the cause of her death, and in her last moments found means to write a note, which was conveyed to the king, and in which she declared her innocence, and begged of her husband not to extend the hatred he had shewn to her to her harmless child. This note completely moved the Dairy. Xica sought to avoid his presence for a little while after the death of Asi, but soon found means to stifle the remorse she began to feel. All that this produced was the sending Mera in safety to the queen of Bungo for the son which they had made her hope for.

Afares having finished this relation, was forced to exert all his powers to moderate Faraki's transports; he thought of nothing but revenge, and declared he should never enjoy peace till he had destroyed Xica.

Afares waited till he was more composed, and after the fury of his vengeance was abated said to him. My prince, after you have conquered the passion of love, will you suffer yourself to be overcome by that of hatred? That you bear to Xica is just; I undertake not to diminish it, but be sure not
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to follow its counsels. Xica, however wicked is your superior, her rank protects her from your anger, but cannot from that of the gods. Punishment is often delayed, but is sure some time or other to fall upon guilty mortals. It belongs to the gods only to punish the crimes of the governors upon earth ; leave to them the care of punishing Xica, the longer it is before it comes the more terrible it will be.

Faraki, though of the same opinion, with difficulty complied with the counsel of Asares ; but this wise governor to make him forget the misfortunes of his mother, put him in mind of Elisakim. My dear Faraki, said he, you now feel the happiness of loving the princess of Bungo without thinking it a crime, but have you well considered the consequence of this knowledge ? You must give up the throne you have hitherto thought yourself born to possess : Can you without regret see it given to another, and yourself reduced to a private station ? The violence of your passion for Elisakim, makes you overlook the great sacrifice your duty requires of you ; but this passion may subside, and then you will be exposed to the most delicate temptations. Do you think you have resolution
enough

enough chearfully to resign a throne, you cannot without injustice keep.

Doubt it not, my father, said Faraki. I do not deny but that I sensibly feel the loss of my rank : I thought myself born for the throne, and the glory that surrounds it ; flattered the greatness, or if you will the pride of my heart ; but however splendid a crown may be, it will have no brightness to me, if I cannot wear it without injustice.

Asares shed tears of joy at these words of the prince, and said, The victories you gain over yourself, make you, in my opinion, worthy the high rank you so generously resign. But my dear son, did you intimately know the condition of kings, your sacrifice would appear much less ; and I will venture to say, that a worthy king, is the most unhappy man ; that he has need of superior virtues, not only to discharge the duties of his station, but to support the many disagreeable things that may happen. Let us carefully examine what the advantages of sovereign power consists in but in virtue ; are not the laws as severe against kings, as against the meanest of their subjects ? They are more to be pitied ; the ease with which they may commit a fault, and the powers they are possessed with

with increase their temptations ; and endeavours not to fall into these temptations, increase their difficulties : Is this happiness ? A private person may indulge his inclinations, without reproach : A good king must give up his pleasures for the good of his subjects ; he is the head of the nation, and therefore has the most anxiety : His whole time is engaged, and when he would gain information, cannot promise himself the happiness of opening his mind to a sincere friend. The sweets of friendship which afford pleasure to men deprived of every other blessing ; the sweets of friendship, I repeat it again, fall not to the lot of kings. Men only adore them for the favours they have to bestow. Perhaps a worthy king may comfort himself with the thoughts of his being enabled to do much good ; this is doubtless one of the greatest advantages of a crown ; yet not so great as may be imagined. A king not only does not all the good he desires, but knows, notwithstanding all his caution, much injustice is committed under the sanction of his name : His necessities often oblige him to load his people with taxes ; he cannot always help the good, but must frequently oppress them : He can never enjoy the pleasures of a private life ; every courtier is a spy, who not content

tent with censuring his faults, turns his good actions into ridicule.

Do you think now, my dear Faraki, that the virtues of a hero, are necessary to make a man resign a throne ?

No certainly said the prince. Your description of the condition of kings makes me tremble ; an honest man would not accept the sovereign power, if he first considered all the inconveniences attending it.

There are few princes who make these reflections, said Afares ; or having made them are unwilling to accept the crown, especially in these islands : But I have heard that Dulica, who has the care of Civan's education, say, it frequently happens in distant countries.

I thank the gods, said Faraki, for not designing me for a throne ; and it gives me pleasure to be able to give it up to such a prince as Civan is said to be : I will be the first to shew my allegiance.

After this Faraki consulted Afares, in what manner he ought to conduct himself to the king ;

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and in consequence of this consultation, his governor secretly reported that Faraki was not the real prince. This news was soon whispered about, and the king was the last who heard it. Many would not believe it; some accused the king's brother of being the author of this report, to get possession of the crown for himself or his son: Others thought that the king himself had adopted Faraki to deprive his brother's children of it. Nobody ventured to acquaint Origendoo with the report, till the sister of Asares, by his order, told their majesties of it.

It is impossible to describe the surprise of the king; he could not accuse himself of any indiscretion, and was afraid the gods should be offended at the discovery of a secret that had been so strictly enjoined. He commanded Asares to be called, whom he thought capable of this imprudence; and was preparing to reproach him, when Asares appeared with Faraki, and this last, without giving him time to say he wanted to speak with Asares alone, threw himself at Origendoo's feet, saying,

Permit me, my lord, to swear before you an inviolable fidelity to the young Civan; happy shall I be, if my example can inspire your people with
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the same respect and attachment: The gods are my witnesses that I resign the hopes of a throne without regret. But, my lord, how great will be my loss, if I must also resign the thoughts of still remaining your son? Pronounce my sentence; I adore the princess Elifakim, and am descended from a family you may without blushing join to yours; your determination decides my life or death.

Origendoo was so much amazed with this discourse of Faraki's, that he had not then power to answer him, but said to Afares:

What am I to think of what I have heard? Have I not cause to fear your indiscretion will forever deprive me of my son?

No, my lord, replied Afares: The gods satisfied with your obedience, are ready to restore the prince Civan; they wish to prepare your subjects to acknowledge him. Faraki has now assured you that his utmost ambition is to become the first and most faithful of his subjects; happy, if, as a recompense for his obedience, you will grant him the princess Elifakim his cousin: Be not surprised at my giving Elifakim this name: In Faraki you behold

behold your nephew, son of the unfortunate Afi, who, by my care, was delivered from the cruelty of Xica.

Here Afares was interrupted : At the name of the son of Afi, the queen of Bungo got up, embraced the prince, bathed his face with her tears, and gave way to the most lively transports. She had often remarked to the prince his great resemblance of her sister, therefore never doubted the truth of what Afares had just said, though she had never heard that Afi had a son.

The king intreated Afares to unfold this riddle, and assured Faraki of his paternal love; but the young prince determined to remain at his feet till he granted him the princess Elifakim ; Origen-doo embraced him and consented. Afares repeated what he had before said to the prince ; and the king after shedding tears at the unhappy fate of Afi, promised to be a father to the prince.

The king then asked Afares what was farther to be done ; and by his advice, he assembled the nobles of his kingdom, informed them of Civan's being taken away, and read them the letters he had received

received, with the rich presents that came with the last.

The courtiers remained silent at this relation ; all cast their eyes upon Faraki, to judge by his looks, whether they ought to credit this account. They could not conceive that a prince just eighteen, would voluntarily see a crown taken from him, which he had reason to suppose was his right.

The son of Asi perceiving their meaning, begged of the king of Bungo permission to speak to these nobles, and convinced them they had sufficient proof of his acquiescing in the truth of what they had heard, because it was not likely he would otherwise give up his right to a person he was totally unacquainted with.

This answer removed every objection, and the whole assembly was convinced of the truth of this deposition. Those who knew the great qualities of Faraki, sighed to think they must be obliged to have another master, and could not conceive that Civan could have greater merit than this supposed son of Origendoo. There were even some of the great, who judging of the prince's heart from their own were in hopes they could persuade him to join
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them in the support of his birthright, hoping to gain by the troubles they should raise. But the heart of the son of Afi was inaccessible to such injustice ; he declared himself ready to do every thing in support of Civan's right, and that he should esteem those his enemies, who dared to think him capable of such a conduct.

Origendoo being informed of the endeavours made to excite Faraki's ambition, loved him still the more, yet dared not to mention his design of giving him Elifakim, lest they should suspect the prince gave up every thing through the excess of this passion. At the king's desire he deprived himself for some time of the pleasure of seeing the princess ; she had been informed by the king of the design he had of uniting her to Faraki, and that he was not her brother. She perceived how much he loved her by the joy visible in his countenance. The hopes of being soon united to him, made her bear his absence more patiently, and she continually prayed the gods to hasten the arrival of her brother, and the time for seeing him who was destined to be her husband.

The king of Bungo's declaration was made public ; and the people fond of every thing extraordinary

nary, readily believed it. The nobles recollected the indifference the queen had shewed to Faraki, and the great grief they had observed for many years for the loss of Mera, therefore concluded the king had said nothing but what they might depend upon.

While all Bungo was wishing for the return of Civan and Mera, this charming couple had embarked for these islands. Dulica remembering the promise made to Civan, applied herself, during their voyage, to give him some idea of the Japanese; and as soon as they were in the ship, procured for him a Japanese habit.

Japan, said she, is a great archipelago, consisting of three large islands, and a great number of small ones. It is commonly supposed that the Japanese came from China, but this they will not allow, and give a fabulous account of themselves. They tell you their first king was a god, who was succeeded by a sort of demi-gods, whose race is still continued in the person of the Dairy. Since the division of the empire between the Dairy and the Cubo-Sama, this last absolutely possesses all the authority, though at the beginning he paid homage to the Dairy. These two princes in appearance
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equally partake of the sovereign power. As the Dairy is looked upon as a god, and the Cubo-Sama to keep a great court for him ; but his power is confined to matters concerning religion, of which he is chief, in other respects, the condition of the Dairy is true slavery. This prince used never to touch the earth, which they said was unworthy to carry him : Whenever he wanted to move he was carried upon the shoulders of the principal nobility ; he was obliged to stay without motion an hour a day upon his throne, and the least motion would cause a general consternation, because they supposed this motion portended some great misfortune. But the Dairy has since left off this custom ; they now make use of their legs, and their crown is placed in their stead upon the throne. The palace might be called a great town, because of its length ; it contains several other palaces, and a great number of inhabitants. They never admit any that are of mean birth, except such as are employed in the meanest offices. Unless a man be descended from the family of the demi-gods he is looked upon as of no consequence. Those who reside at the Dairy's court, are obliged to apply themselves to the study of the sciences, being looked upon as the repositories of the antient religion. There are several modes of religions in the
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empire ; but it is remarked that those they most confide in, bear the marks of christianity. The priests of Japan are called Bonzes, and every order has its principal. One preaches the merits of good works, especially the charity which is bestowed upon the Bonzes. Others follow the doctrine of the transmigration of souls, and inform their hearers that the souls of men for ever animate some animal, and that the greatest happiness of man is to enter into the body of a cow. The common people believe the immortality of the soul, as is evident from their ceremonies on All-Souls Day. Which ceremonies are as follows.

The Japanese believe that the souls of their fathers are permitted to visit them once a year ; and upon this day, part of every family go to the place where their fathers are laid, while the rest are employed in putting their houses in order to receive them. Those who go to the graves, inform the dead with joy of the pleasure they will have to see their families, invite them to come immediately and give them a description of the meats prepared for them ; when these compliments are over they return to town, which they find illuminated ; for souls must see clear that they may not mistake the houses : when they are arrived, they invite them

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to sit down to table ; and though the meats are not touched, they believe them satisfied, under this notion, that the smell is sufficient. During the repast they entertain the souls with the events that have happened in their families since their departure, shew them their new-born children ; and in short, omit nothing they think will make the time agreeable to them. When the time is come for their departure, they conduct them back to their grave again, wishing them peace and joy : At their return they make a prodigious noise in their houses, to hunt away the souls that may have been forgot, because the Japanese are very much afraid of them.

There are in Japan two famous academies ; but what will surprise you is, that you cannot be admitted without being blind. They were founded by two princes who had lost their sight, and were always at variance. Most of the students are poets, and all are living libraries. They accustom themselves so much to strengthen their memories, that they know by heart, the whole history of Japan, and can answer any question that is asked them.

Besides

Besides these academies there are many colleges of Bonzes, where they educate youth. The nuns have the care of young womens' education.

Japan produces not only what is necessary, but every thing that can make life agreeable : It would astonish you to see with what ease they perform their several arts : They work in gold and silver with so much delicacy, that the value of the workmanship generally exceeds that of the materials. nothing can equal their earthen-ware or their varnish ; and though their houses are not so strong as ours, they equal them in appearance. The earthquakes these islands are subject to, have doubtless forced the Japanese to build them in this manner ; they are wood varnished, made to be taken in pieces in a little time, and they can remove a whole city wheresoever they please ; nothing can equal the neatness of these houses, not even those in Holland.

The women of Japan as well as those of China, have many children ; and though these islands were thinned for many years by civil wars, they are nevertheless very full of people ; they are in general well made, and very modest. Before these troubles
loose

loose women were very rare, but now they infest the streets and stop passengers with much impudence. They say one of Cubo-Sama's predecessors was the cause of this licentiousness, who, being always at war with the Dairy, wished to prevent his soldiers from thinking of their wives, and put bad women in their way to make them forget their families.

Pride is the principal character of the Japanese, which exceeds even heroism; and from this principle their virtues and vices spring. Pride makes them look upon a lie as a great meanness, and to prefer torments or even death to shame or disdain. The point of honour causes many quarrels, not only amongst the nobility, but the commonalty, even their women are not excepted. A Japanese who has received an affront and cannot revenge himself upon his enemy, plunges his sword into his own breast to be revenged.

Superstition increases the contempt they have of life. They believe that those who part with their lives in honour to the gods enjoy lasting felicity. Upon this principle they go in troops to drown or precipitate themselves from the tops of rocks; those who thus devote themselves, become the objects

jects of public esteem, and the honours which are paid them excite others to imitate them. At Japan the meanest think themselves dishonoured by paying any attention to the great. They live contentedly in poverty to enjoy independance, and deny themselves many necessaries rather than stoop to any body. They even think it shameful to give themselves much trouble to acquire riches, therefore they despise merchants, because their profession has no other end than to get riches, and exposes them to deceit. As to the great, they have an utter abhorrence of the poor, and think it a part of their religion to abandon them; they think that poverty is a punishment inflicted on them by the gods, and that they would incur their displeasure, by endeavouring to raise them from their present state.

From these false notions, parents have no kind of regard for any of their children, who are born deformed or broken-limb'd; they believe them condemned by the gods, expose them to miserable deaths, and no one shews the least pity for these unfortunate babes.

But there would be no end, was I to relate every thing that proceeds from this unfortunate principle.

ple. What I have said already will give you some idea of them, and your stay in Japan before you present yourself to your father, will inform you more than I am able.

But my mother, said Civan, you have always promised to inform me to whom I owe my birth, will you do it to-day?

No, my son, said Dulica, you shall visit the courts of Cubo-Sama and the other princes; shall stay three days at each, and providence will order the rest: During this time, I shall take care of Mera. This separation must take place, it shall be the last, you will afterwards be united for ever.

Civan and Mera could not help sighing; but the thoughts of its being the last, made it the more tolerable. They were employed the rest of the voyage in instructing themselves in what they were desirous of knowing, and reflecting upon the strange things that were to happen.

Their voyage, though a long one, seemed not tedious. They arrived safe at the port of Macao, where Dulica hoped to find the Chinese pirate who had formerly gone with her and Pinto. He had
been

been long dead, but had charged his son to refuse nothing to certain strangers who were to come thither, and had told him how he might know them. This man did every thing desired him. She immediately put on a Portuguese habit, and took the name of Zeimoto, the name she had always been known by at the king of Bungo's court. Mera was also disguised and called Pinto, that she might pass for the son of the Portuguese of that name. As for the prince Civan, he was concealed in the Chinese ship, and conveyed to a country house provided for him by Asares.

Every thing succeeded to Dulica's wish. They landed in Nautaquim's dominions; and this nobleman no sooner heard of the arrival of his former friends, than he begged of them to come to his house. He had then a severe illness, which had long confined him to his bed; therefore his joy was inexpressible at the sight of Zeimoto, whose skill he well knew, and hoped she would be able to remove his complaints. He immediately recollected her, though she had been absent twenty years, but owned she was greatly altered. In fact, Dulica only supported her life by art, and the great desire she had of completing her design.

This

This Japanese nobleman paid great attention to Mera, the supposed son of Pinto ; and after the first compliments were over Nautaquim begged Dulica to attempt his cure. While Dulica was preparing the remedies necessary, she asked his leave to acquaint Origendoo with her arrival. Nautaquim consented, and she took the same opportunity to inform Afares also. This easily succeeded ; Origendoo and the queen were very impatient to see the Portuguese, and desired Afares to hasten their coming.

Afares embraced Dulica with the utmost joy ; and the same day they privately conveyed Civan from the ship to Afares's house, where he met with Mera. The Japanese threw himself at his master's feet, and shewed by his tears the joy he felt at paying him the first honours. He kissed Mera's hand, and could not sufficiently admire the noble appearance of this amiable couple : But if their outward grace pleased him, how was he charmed with their wisdom ! What happiness did he conceive from the reign of such a prince !

As soon as Nautaquim was recovered, Afares, Dulica, and the rest set out for Bungo, but by the
way

way found two Japanese waiting to conduct him to the house Asares had provided. These men were not in the secret, but were of approved fidelity, and appointed by Asares to instruct the prince in all the customs of Japan, that he might not appear awkward at any of the courts he should hereafter visit.

Though this separation was to be but short, Civan and Mera wept bitterly when the time came, and were only comforted by the thoughts of soon meeting again. We will now leave Civan under the care of these two Japanese and follow the pretended Zeimoto to Fucheo,

The king sent Faraki a great way before him, and with the queen, came himself as far as the gates of Fucheo. No words can describe the king's surprise, when Zeimoto and the young Pinto accosted them in the Japanese tongue.

Through a design of returning to Japan, said Zeimoto, I have taken great pains to be able to converse with your majesties, without an interpreter. Asor, whom I met in China, instructed both me and the young Pinto in this language. At this time she presented Mera under the name of Pinto to the king and queen of Bungo, who gave
X her

her a thousand caresses ; but this was nothing in comparison of what she received from Faraki. This young prince felt an affection for Mera he could not account for ; and the princess having been informed by Dulica that he was her brother, indulged the tenderness she felt for him.

As soon as she had taken leave of Civan, Dulica discovered to Mera the secret history of his birth ; but at the same time enjoined her secrecy. Mera obeyed, though it was very difficult for her to conceal her affection for her uncle and aunt, but she never thought of disobeying Dulica. This last passed six months at the king of Bungo's court ; and when she begged leave to visit Asor's family, consented to Pinto's staying at court, provided Asares might have the care of him.

The king of Bungo had frequently talked with Dulica about his son's being taken away, and his desire to see him again, saying, my wishes would be complete if this event should happen during your stay in my kingdom. He likewise told her of his uneasiness at the absence of Asor, and said, that he never knew the value of that man till he had lost him, that he had made the strictest search after him, not knowing of his departure into Europe : and this obliged

obliged her to relate the circumstances of their voyage and of his death, which renewed Dulica's grief.

Three days after her departure from the grotto, Civan arrived at Fucheo; it was the day before the celebration of Origendoo's birth day; but Dulica had kept it a secret from him.

Civan had been two months at Asares's house with the two Japanese who attended him. They were much astonished at the ease with which he learned their customs. When he was a little more acquainted with them, according to Dulica's order, he visited all the principal courts of Japan. At his arrival in each kingdom, he informed himself of the disposition of its prince, and often dreaded finding one of them to be his father; but this dread left him at his arrival at Fucheo. Here he was charmed with the character of Origendoo and his queen; but when mention was made of Faraki's being their son, gave up all hopes of his being so.

The inhabitants of Fucheo had indeed heard of his son's being taken away; but as two years had passed without any mention of it, and all hopes of
ever

ever seeing the real Civan had now vanished, they said nothing about it to this stranger.

He was informed that at the celebration of Origendoo's birth day, all the Japanese youths performed exercises before him ; and that every one was ambitious of shewing his art and skill in running, wrestling, or particular kinds of fights ; that the young nobility of the neighbouring kingdoms esteemed it a great honour to be at these kind of feasts, and that those who came had their faces covered with crape, which, without hindering their fight, prevented their being known.

Afares told Civan that he ought to be there, and took care to provide him the richest habits ; but these distinguished him less than his noble countenance. Civan at the age of nineteen was well formed, and the exercises he had been used to, had given him that easy air, which is seldom acquired at that early age. He mounted his horse, richly caparisoned, his trappings as well as his own habit, being covered with diamonds. All eyes were immediately upon him ; every one enquired his name, and confessed they had never seen one like him at any of these feasts.

Those

Those who were to engage, entered a large circus, inclosed with rails, and made their obeisance to the king and queen, who were seated on a throne opposite. The ladies of the court, and those who were not fit to take a part in these games were placed at some distance. Every combatant was attended by two pages, who wore their livery, and played upon instruments just before their masters began to engage.

The first exercise was a foot race. About fifty noblemen started together ; but Civan soon deprived them all of any hopes of victory ; he outstripped them so much, that most chose to retire and become spectators ; Faraki only followed him, but Civan obtained the victory. Faraki was much nettled at it, as he had never been vanquished before in any bodily exercise, and comforted himself with the hopes of gaining an advantage in wrestling ; but Civan was again victorious, throwing down every one he engaged with ; this again vexed the prince, who calling for a lance, called upon the unknown to accept the challenge. Faraki's two pages began sounding their instruments, as a signal that it was time to begin. The Japanese music is not the most charming ; it is necessary to be a little
more

more accustomed to it, not to think it detestable. Civan, by Dulica's order, had taught the two Japanese to blow the trumpet ; and nothing can describe the king and queen's surprise at the sound of these warlike instruments. Scarce had the music ceased, when these two princes went to take their places ; and as soon as they were turned to each other, Civan lowering his lance before the prince finished the contest.

The whole circle rung with the praises this behaviour merited ; and though the prince did every thing to engage Civan to fight, he always refused it. This respect banished the jealousies which arose in the heart of Mera's brother ; he embraced the unknown, who waited patiently for some body to challenge him, but no one durst engage with a man so much their superior.

The king and queen impatiently waited the conclusion of the diversions to gain some knowledge of this stranger ; but he was lost in the crowd, and nobody knew what was become of him. Mera, the nominal Pinto alone could satisfy their majesties. She immediately knew her lover, and heard with joy inexpressible the praises that were bestowed on her dear prince.

The

The queen asked her if she had ever in Europe seen one equal to this stranger ; and Mera took this opportunity to say so much in his praise, that the queen thought she was too much interested for this unknown for him to be so to her.

Origendoo likewise felt an uncommon agitation in his breast at the sight of this wonderful unknown, and said to the queen, “ How great “ would be my happiness, if my son should prove “ like this young lord.” These words affected the queen, but she durst not flatter herself, her hopes disappeared with Civan : It could not be supposed that this son would have lost so good an opportunity of making himself known.

They returned to the palace ; and the royal family during supper talked of nothing but the graceful appearance of this stranger ; and just as it was ended, a strange noise was heard at the entrance of the hall ; every one crying aloud, “ Here he is !” and ranged themselves in order. Origendoo and the royal family had directed their eyes to the place whence this noise proceeded, and presently knew him, for Civan had not changed his dress.

The

The queen was so overcome at the sight, that she was ready to faint, and obliged to support herself upon Elifakim. Origendoo intreated the unknown to draw near, and with the utmost civility begged to know the name of a person he had conceived the greatest esteem for. Civan bowed with the greatest respect, and said. “ Great prince, I
“ am as ignorant of that as of my birth ; but I
“ was told, that at your court, I should be in-
“ formed of both.”

Civan could say no more. The king and queen both together cried out, O Civan ! O my son ! and rising up bathed his face with their tears. The young prince likewise tenderly embraced them, and became equally speechless.

Faraki was the first to interrupt this moving scene. Japanese, said he, to the lords present, behold your prince. I promised to be his first subject, and have kept my word ; at the same time he threw himself at Civan’s feet, whom the king desiring to arise, he swore inviolable fidelity to him. Civan endeavoured to raise him up, and answered him only by embraces ; and the king
could

could not forbear telling his nephew how much he was pleased with what he had said.

Though Civan was much engaged with the careffes of Origendoo and his queen, his eyes were frequently turned towards Mera, whose emotion cannot be described. This tender princess had her face bathed with tears, which Elifakim observing, asked her the reason.

Mera forgetting her disguise, instead of answering the princess, threw herself about her neck, which alarmed Elifakim, and made her use her utmost efforts to get free from the embraces of the fictitious Pinto.

Faraki unable to command his anger at this sight, said to Pinto, " Rash young man, dare you " to abuse the princess in my presence? Was it not " for the respect I bear to the king, your life " should atone for this insolence." At the same time the king ordered his guards to arrest Pinto.

Mera then recollected her disguise; and finding she must discover her sex, blushed so much, that if possible it added to her beauty. Civan soon put a stop to her confusion, by addressing himself to the
Y queen,

queen, and saying, “ Madam, suffer not a person
 “ entitled to the greatest respect to be affronted.
 “ these clothes conceal a princess, whose name I
 “ am also ignorant of, but should die with grief
 “ to see her insulted.”

It was unnecessary to say more to the queen ;
 and the name of Mera several times repeated, banished the princesses fear and bashfulness. She threw herself at the queen’s feet, who held her a long time in her arms : And prince Faraki longed to embrace her in his turn.

Every thing was confusion in the king’s apartment : Some crying for joy, others with a loud voice thanking heaven, for raising them up such a king ; and it was impossible to hear any one speak. At last the king dismissed the crowd, and kept only his principal ministers with his family ; and then Civan asked the king’s leave to present him a little box, according to the order of Dulica, which contained the clothes and jewels he had on the day he was taken away, that there might be no doubt about the identity of his person. At the bottom of the box was found a letter, which the king having opened, read aloud as follows.

King

King of Bungo,

YOU now see that I have fulfilled my promise. I give you up a son worthy to govern Japan, and at the same time undeceive you in regard to your idea concerning his education. My real name is Dulica, Zeimoto was my assumed one. Afor was my husband, who despairing of being able to make you sensible of the duties of a king, undertook the important task in favour of your son. Accuse none but us of taking your dear son away : If it appear to you a crime, we alone are blameable : if you think me deserving of any recompense for my care of his education, marry him to Mera, and I shall think myself sufficiently rewarded.

My dear children, permit me, for the last time, to call you by this name ; I draw near my end, and shall cease to live, except in your hearts : Honour my memory by the practice of those virtues I have endeavoured to inspire you with. Your conduct alone can justify your birth. Heaven grant it may answer my intention.

Civan and Mera could not refrain from tears at the thoughts of Dulica's death ; and the king far from being displeased, admired their affection and
wept

wept with them : Yet he did not entirely credit what Dulica said concerning her death, but thought it a pretence to avoid his anger, should he be displeased with her for taking away his son.

Origendoo, far from any such thoughts, felt nothing but joy for the restoration of Civan, and intimated to his son and niece his suspicions in regard to Dulica.

My lord, said Civan, permit me to say you know not this virtuous woman ; her soul is a stranger to fear. This death which she foretells, she has found coming upon her for two years past : Her love for us, and the virtues of her remedies have hitherto supported her ; but now that she has joined us I am persuaded, she will resign herself up to the course of nature. Pardon our grief at a time when our happiness ought wholly to engage our thoughts : Our tears are reasonable ; the most lively gratitude makes them flow ; they lessen not our satisfaction at seeing you.

Origendoo and his wife endeavoured to console their children by their caresses ; for they now looked upon Mera as their daughter, and promised to unite her to Civan. In short, they consulted their
ministers

ministers upon the conduct proper to be observed upon the occasion.

Afares advised them not to make Dulica's letter public. The people, said he, love every thing extraordinary : Let them still have the same ideas of the prince's education, it will make them respect him the more.

The king of Bungo followed Afares's advice, and declared Civan his heir in the presence of all the nobility in his kingdom. Every body willingly submitted ; and we may suppose the example of Faraki contributed not a little to this universal submission. The king at the same time declared the marriages of Civan and Mera, Faraki and Eli-fakim, which were celebrated with a magnificence before unknown in Bungo. The next day the king publicly resigned his crown to his son, to enjoy the sweets of a private life.

Civan threw himself at his feet, entreating him to recall his resolution ; but his prayers and tears were ineffectual ; all that he could obtain was, to prevail upon his father not to leave Fucheo, or give up his palace, as was customary with the other kings.

Soon

Soon after Civan's proof of gratitude, Origen-doo dispatched an expers to the grotto with the most pressing invitation to Dulica to come to them. The messenger found her resolved not to leave her retreat, and much weaker. Thinking her life now of no more consequence to the world, she had left off the use of those precautions she had hitherto used, and which perhaps might have prolonged her life for some months. I say, perhaps this wonderful medicine was not possessed of all its boasted qualities; for it is absurd to imagine it could do, what nothing can, viz. lengthen the time of life beyond the date fixed by the most high. This medicine so much spoken of, may keep off old age and preserve us from bad health, especially if in the possession of prudent persons, enemies to every kind of excess. But Death is unavoidable at a certain time, and this time Dulica was arrived at, the stream of life ceased to flow, and the messenger was scarce returned, when news was brought of her death.

Civan and Mera's grief may easily be conceived, but was beyond all description. Every one in the least acquainted with this virtuous woman, sympathized with them. She was buried without
any

any pomp by the sister of her dear Asor; and Civan carefully prevented his father's design of interring her in the sepulchre of the kings. The Bonzes have generally the care of the burials, and the ceremonies performed on those occasions, being chiefly idolatrous, suit not a christian prince, he therefore prevailed upon Origendoo to comply with Dulica's request, and let her remains be laid in the place where she herself had desired.

Grief had so totally overcome Civan, that he determined to give himself up to it; and as the laws of Japan permitted, declared his resolution of shutting himself up a whole month in his palace without any interruption from business.

He passed the first day in weeping with Mera, and recounting the virtues of a woman who had been so dear to them. On the fourth day, he had a dream, which determined him to quit his retirement. He thought himself in a magnificent palace; and whilst he was endeavouring to find out to whom it belonged, heard somebody call him by name; he followed the voice, till coming into a great hall, he saw Dulica seated upon a splendid throne. He was going to approach her, and testify his joy at seeing her, when with a stern look,
she

she said, Stop, and answer me. What hast thou done these four days for the good of thy subjects ? Civan answered trembling, that he should have thought himself ungrateful, if he had omitted that respect to her memory, which is usually paid to those we have a regard for. Civan, said Dulica, the first duty of a king, and what ought to be most dear to him, is to watch over the happiness of his people. While you are shedding to my memory useless tears, the poor sink in misery under the oppression of the rich ; the powerful take the opportunity of your absence to oppress the widow and the fatherless ; vice and idolatry triumph. Remember, Civan, that in accepting a crown, you have taken upon you the duty of watching over those who are under your care : think those days lost which pass without advancing this great undertaking. Grieve for me no more, it shews an ignorance of the happiness I enjoy. Fortify your soul ; my death is but the beginning of your troubles : You will not join me till you have experienced the greatest difficulties of life.

Civan was so terrified at these threats that he started out of his sleep ; and all that Mera could say to make him think this but an empty dream availed nothing ; he was persuaded it came from the
most

most high, and was determined to profit by it. He quitted his retirement and resumed the reigns of government which his father had entirely resigned to him. Generally the kings of Japan after they have given up the crown to their eldest son, stay some time with him to instruct and qualify him for it. But Origendoo, after several conversations with Civan, found he had no need of his counsel, and though to enjoy the pleasure of his company he agreed to stay in the palace, yet he determined to live as a private man.

Civan for some time let things go on in their usual course; before he attempted what he intended, he determined to find out the true character of the people about him. Every man has his peculiar merits, virtues and vices. Very few are needful to princes, if he knows how to dispose of them properly: For want of this knowledge, the affairs of a kingdom are badly managed, though there may be in it many capable of undertaking, and able to execute them with credit. The ambition of parents frequently determines the fate of their children. They make a bad officer of him who would have made a figure in the council; and another who disgraces the office of magistrate which he was forced to accept, would have shone in the army.

Z

To

To remedy this evil, Civan, as I have said, applied himself to learn their dispositions, and desired Mera's assistance in this undertaking. Ladies often find them out sooner than men, because they are under less restraint before them than before their masters. Mera's court consisted of amiable young ladies, ambitious of making honourable connections; therefore the qualities of those lords they hoped to marry, were generally the subjects of their conversations. These Mera related to Civan, who though he well knew the wisdom and virtue of his wife, never determined any thing upon her information, but compared it with what he had heard himself; and for fear of any mistake, consulted Asares upon it. This man thoroughly acquainted with a court, often conversed with Civan upon this subject; and the young prince put a great, though not an implicit confidence in him, always remembering Dulica's advice upon this article.

Among others of rank in Origendoo's court, was one foreigner. An unfortunate affair had obliged him to seek shelter there; the king took particular notice of him: His name was Angero, but was commonly called the discontented. In truth he
always

always appeared uneasy ; an anxious restlessness constantly attended him ; he enjoyed no pleasures ; the perpetual agitation of his mind allowed him not a moment's rest. Civan at first thought this his natural temper ; but having carefully examined, and found in him a solid judgment and upright heart, he was convinced it must be occasioned by some great misfortune.

Angero, said he to him one day, your state of mind excites my compassion ; some secret grief consumes you : Cannot you hope for relief from the counsel of a friend ? A secret inclination has preposessed me in your favour ; speak, can I be of any service to you ?

You will easily conceive Angero's surprise at this address. If you remember what I have said of the pride of the nobility, especially of the kings of Japan, who look upon their inferiors as unworthy their notice, and claim a degree of reverence due only to the gods.

This condescension of the king transported Angero. He threw himself at his feet, and bathing them with his tears, was for a long time unable to inform him that the follies of his youth had rendered

dered life insupportable to him. What have I not done, said he to the king, to atone for them ? I retired for some time into a house of Bonzes, have followed their advice, have stripped myself of great part of my wealth to bestow it on them : I call, without ceasing, upon the god Amida, who, our doctors say, has procured salvation to mankind ; yet my remorse increases : I daily suffer a thousand torments, and have no hopes of relief but from a determined resolution of putting an end to my existence.

Civan moved with this man's situation, thought providence had now furnished him with an opportunity of beginning the conversion of the Japanese ; and raising up Angero, said to him ; bless God, the creator of heaven and earth : His inflictions are tokens of his mercy ; he alone can relieve you. Hitherto you have invoked dumb gods, without power, who far from hearing your prayers, cannot understand them. The God I speak of, is the only God of the heart ; he will calm your troubles, and give that peace of mind you have so long sighed for in vain.

Angero remained speechless at Civan's discourse. The disrespect with which he mentioned Amida,
made

made him tremble ; and he was afraid the earth should open and swallow him up. Civan perceived his sentiments, and so wisely described the folly of having many gods, that if he was not convinced by this first conversation, he felt in his mind those salutary doubts which lead to a knowledge of the truth.

At his return home, Angero felt his agitations redoubled ; throwing himself upon his knees, and lifting up his eyes bathed in tears to heaven, he thus prayed. “ O thou powerful Divinity, whom Civan has told me of, and whom I adore without knowing ; if it be true that thou art the master of all hearts, deign to comfort mine ; and if thou wilt vouchsafe to hear my prayers, I promise to become thy constant worshipper, and to employ the rest of my days in making thee known to the Japanese.”

Scarce had Angero pronounced these words, when he found himself, as it were, eased of a great load ; his perturbations give way to a pleasing tranquillity of mind ; and himself totally changed. The first effusions of his heart thus changed, were grateful acknowledgments to that merciful God, who had delivered him from the torments he had
so

so long suffered : He continued many hours upon his knees, and only rose to throw into the river those many idols he had in his room. He waited with impatience the king's supper time ; appeared there quite another man, with a visible alteration in his countenance. All the court observed it ; nor was Civan the last to perceive it. This prince had spent part of his time in intreating the Lord to bless this first trial of his zeal, and inwardly thanked him for the success. Determined not to lose so good an opportunity, when he arose from supper, he called Angero into his closet, who throwing himself at his feet, was long unable to express his gratitude. He informed him of his engagement to worship the God who had comforted him, and to devote his life to convince his countrymen of the expediency of it. The king proposed to him to go into the Indies, where he would find a minister of the God he had mentioned, and who would instruct him in his religion.

Civan depended upon Francis Xavier's promise to Dulica ; and of him it was that he spake to Angero, who promised faithfully to comply with his orders. The next day the king having summoned a council, explained to them how commerce produced wealth ; and that in his opinion no pains should

should be spared to establish it in his kingdom. He asked them if they remembered the strangers they had twice seen in Bungo ; and thought it necessary to invite them into his kingdom. This resolution being universally approved of, Civan declared he had pitched upon Angero to go into the Indies to invite the Portuguese to traffic with them.

Many of the lords of Bungo were pleased with this choice : They began to look upon Angero's increase of favour with a jealous eye, and saw with pleasure the departure of a man likely to become a favourite : they praised the king's choice ; and those who the day before had endeavoured to expose Angero's faults, now praised him to the skies. The king perfectly understood the motives of so opposite a conduct, and took this opportunity to discover the characters of those about him.

Princes may always find out the merit of a man from his courtiers behaviour to him ; they praise without measure the middling subjects, because they have nothing to fear from them ; but combine against, and lose no opportunity to humble those, who by their merit, virtues or wisdom, can acquire the confidence of their masters.

Angero

Angero departed in a few days after his voyage was determined upon ; and during his absence, Civan exerted himself to prepare his subjects to receive the gospel. His first object was to abolish a most cruel custom. I have before said, that mothers abandon those children they think themselves unable to bring up, and those who are born deformed. He might have restrained this cruelty by virtue of his authority, but found a remedy in religion. It was necessary to alter the opinion they had of its being impossible to assist the poor, without incurring the displeasure of their gods ; therefore to convince them of the falsity of such an opinion, he built one large house for the reception of deserted children, and provided it with every necessary, and another for those who were sick. The faithful Japanese had the care of these two houses. At the first it was difficult to find people to do this ; nobody dared to expose themselves to the anger of the gods and the Bonzes. Civan wisely thinking his example would do more than his orders, went himself regularly every day, with Faraki and Asares, to assist the sick, while Mera and Elifakim did the same to the women.

This conduct raised great disturbances in Bungo. The Bonzes took this opportunity to find fault

fault with his government, and raise rebellion among his subjects; but their attempts succeeded not according to their wishes. Civan had appointed Faraki general of his forces. This young prince was the idol of the people, therefore the king wisely committed this important trust to him.

Though the common people found too many advantages in the new regulations this prince had made, to listen to the discourses of these pharisaical priests; yet there were a few lords, who, foreseeing how much their authority would be lessened by a prince desirous of doing every thing himself, entered into the schemes of the Bonzes, and promised their endeavours to make the king alter his conduct.

“ He is a weak, cowardly prince, (said these
“ disturbers of public repose;) he disgraces his
“ dignity, and is too condescending; it will be an
“ easy thing to over awe him, and he will never
“ have the resolution to oppose those, who attempt
“ to force him to a conduct more suitable to his
“ dignity.”

Upon these principles, the nobles, having strengthened their party, bid the Bonzes desire an audience,

audience, and engaged to be present, well attended, to intimidate the king, and oblige him to change his conduct: but Civan had good spies, who gave him notice of this plot, and he took proper measures to render it abortive.

Before we relate what followed, it is necessary to inform our reader, that most of the houses, and even palaces in Japan, are only large places enclosed with boards of varnished wood. Moveable screens divide them into separate apartments, and upon any particular day, these screens are easily removed, and the whole palace becomes one great hall, except where the king's throne is placed, which opens when the assembly begins.

Faraki chose three hundred of his best soldiers, who besides their common arms had each a gun, which he had taught them the use of; not that Civan wished to introduce fire-arms into Japan, but kept them for his guards, and acquainted nobody but Asares with the composition of powder. The king seated himself upon the throne, cloathed in his richest robes, and Faraki, who stood near him, owned that his very looks were terrible. His customary pleasing smile disappeared, a majestic air was assumed, which convinced every beholder,

beholder, that he was master, and determined to be so.

Origendoo attended not at this assembly ; and though he approved his son's conduct, yet thought it necessary for him to act with caution : He wished to persuade him to give up something to engage his people to be more dutiful. But Civan far from following his advice, respectfully told his father, that condescension was encouragement to rebellious subjects ; that it was necessary to convince them they were not to be listened to, and that their duty, during his reign, was to obey. Origendoo consented to all this ; yet, fearing some evil consequence from this event, could not be prevailed on to attend.

The Bonzes found most of the lords, assembled in the hall of council, of their way of thinking, who assured them they might easily intimidate the prince, by speaking boldly, because sure of their support.

Nobody ever approached the kings of Japan without bowing themselves in their presence, and remaining half bent, not daring to look them in the face, 'till the accession of Civan, who had never

ver permitted them to do so, wishing to live with his subjects, as a father with his children, and not as a master with his slaves ; but upon this occasion he wished to exert his whole majestic authority against these mutinous people.

Scarce had they removed the screen which separated the two halls, when the king, looking upon the rebels with a commanding air, ordered them to kneel. They were astonished at his majesty ; and when they arose, he demanded why they had desired an audience. The Priests looking at one another, and each wishing his neighbour the honour of speaking first. The king commanded them a second time to say what they wanted, and added in a milder tone, that he should always think it a pleasure and his duty to oblige his subjects, when they desired it with that respect which he should always expect.

Then the chief of the Bonzes said with a flaming voice (being in a great fright) That they had taken the liberty of informing his majesty, that he exposed both himself and his kingdom to the anger of the gods, by protecting those whom they had cursed ; and that they were surprised he should so
far

far forget himself as to serve the poor and sick, who were the outcasts of nature.

I might answer you, said Civan, as all the kings, my predecessors have used to do, by saying, "It is my pleasure;" but though I wished to give up my prerogative, and be treated by you as a private person, yet can I never assent to any thing but what my reason approves. You say I displease the gods by assisting the miserable; prove this to me immediately, and you shall instantly see me change my conduct.

The chief of the Bonzes replied. The gods bestow upon men good and evil, therefore we may suppose they hate the poor and the sick, otherwise they would not have left them in a state of misery, to which death is infinitely preferable; and is it not offending the gods, to love those whom they hate?

Upon this supposition, said Civan, those who are loaded with health, wealth, and honours, may be looked upon as favourites of the gods.

Do not doubt it, said this man. It is upon this principle, that the respect and obedience your subjects

subjects pay you is founded. It is easy to know when they are particularly fond of you, by the great gifts they immediately present you with.

This speech was artfully applied ; and the king smiled at his cunning, but was not to be duped so. He knew the history of his country, and recollecting the name of the founder of his kingdom, said to the Bonze. Orima, the first king of this empire, must have been still dearer to the gods, since from the rank of a common officer belonging to the Dairy, he rose to the dignity of a king ; he won fourteen battles ; he lived to extreme old age, without feeling any of its inconveniences, and left the empire to his children.

The Bonze was greatly puzzled at this question. The memory of Orima was held in abomination in Bungo, where this prince had committed unheard of crimes. But decency requiring him to make some reply, and to get out of this scrape, he was forced to declare that gods, for reasons known only to themselves, sometimes gave the blessings of life to those they did not love.

Agree then, said the king, that they may also send evil things to those whom they love. Besides,

sides, added Civan, answer me another question ? Are virtue, honesty and greatness of soul, the peculiar properties of rich men ? Are they ever vicious, and are the poor always also ?

No certainly, replied the Bonze. Many of the rich are wicked, and we often see the poor perform heroic actions.

Confess then, said the king, that the gods are very unjust, that they love and hate by caprice, that they prefer the wicked to the good ; or else agree with me, that the happiness or the evils of this life, are neither proofs of their hatred, or marks of their love. If there are gods, they must be just and love men ; and the way to render ourselves agreeable to them is to imitate them. Is it not true, that we admire a greatness of soul, and that the man who despises sorrow and death endears himself to us ? Are not poverty and troubles means for men to acquire that resolution we so much esteem ? therefore they are not evils, since they conduct us to glory and immortality.

Since then the evils of life produce such advantages, why do you, my lord, said the Bonze, attempt to bring them from this useful situation, to
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which the gods have reduced them, since you say it is for their good ?

To account for the designs of the Deity, said Civan, in ordering that there should be some miserable persons in the world, we must suppose he had two ends in view : First, to reform the manners of those who suffer ; second, to give the rich an opportunity of doing a thousand good actions. We cannot better honour the divinity than by imitating him : He makes the sun to shine upon the field of the poor, in the same manner as it does upon that of the rich ; he extends his bounty to all alike. The rich, like the sun, ought equally to diffuse their goodness, and think their wealth given them to bestow part of it upon the poor. Besides, the riches of a nation depend upon the number of its inhabitants. Do not you every where see the ground uncultivated ? Make of those children who are daily exposed, soldiers and labourers ; let those who would perish by sickness through want of help be taken care of, and gratitude will make them expose their lives for their country when it is required. In one word ; though I know how to distinguish persons nobly born, I think the meanest of my subjects equally intitled to my attention. I will be a father to all ;
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will treat the nobles as the eldest, yet take care that they use not the youngest ill. Thus I declare to my people here assembled, that from this day, I will be ever ready to hear their complaints, to administer justice, and relieve their distresses.

The Japanese were sensibly affected by Civan's discourse, and most of the lords concerned in the plot with the bonzes, found they had been imposed upon. Some few, prompted by ambition, still wished to be at variance with the king, but cautiously concealed their sentiments, and appeared the most eager to acknowledge their faults. The Bonzes retired in confusion, convinced their authority would be little during the reign of such a prince, therefore determined to oppose all his designs, but with how little success will appear in the sequel.

Scarce had the assembly broke up, when Civan, attended by his guards went to the house belonging to the sick; several young lords desirous of paying their court to him accompanied him. He shewed them, among the sick, many soldiers, who had served with honour for a course of years, and said, Have not these brave fellows deserved all I

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have

have done for them? Would it not be cruel to abandon them to their unhappy fate?

From that time many came to offer themselves to take care of the sick and fatherless. The sisters of Afor quitted their grotto, and many others imitated their example.

When the sick were recovered, Asares consulted them about their professions, and what they were capable of doing. He supplied some with clothes, others with tools, and placed all in employments suitable to their capacities. Every one was contented, and thanked heaven for giving them, in Civan, a great king, and a good father. Faraki very desirous of promoting the king's intentions, placed secretaries in the assembly, to write down Civan's questions and the Bonzes answers; which were published all over the kingdom, and produced happy effects.

The ruling passion of the Japanese is a love of glory; they value themselves much, and wish to be valued by others; hence proceeds their hatred for the great, who treat them as slaves: The meanest of them preserve their pride in the presence of the rich, and would sooner perish in the greatest misery, than

than sue for necessities to a man, who would take advantage of his wants to humble him. One may imagine this must produce bad effects, when two such different people are in the same kingdom, and the greatest number wishing for those great revolutions which may weaken the power of the great.

Nothing could please such a people more than gaining the esteem of Civan ; their natural pride soon disappeared ; they thought it impossible to humble themselves enough, before a prince who had raised them from the most abject slavery ; they looked upon his government as their state of happiness ; they publicly declared their readiness to serve him upon all occasions, and that their lives were at his disposal. All the villages sent deputies with addresses to Civan, who increased the general satisfaction, by relating the gracious manner in which they were received.

The king informed those lords he thought wiser than the rest, that the only way to gain respect from the people was to live friendly with them : the more you esteem them, said he, the more humble they will be, and the less ashamed of asking any thing of you ; and when once convinced they can
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gain an honest livelihood, they will be glad to do it. Those lords who followed Civan's advice, made the experiment, and the deputies, astonished at their condescension and ease, were eager to pay court to them, and while they disregarded others, bowed respectfully to them and courted their conversation.

The king of Bungo willing to take advantage of his people's present love, having assembled the deputies, declared, that from his accession to the throne, he had had a fatherly love for his people, and was never more happy, then when he could make the meanest of his subjects so, as far as their situation would allow. I cannot, said he, sufficiently praise the magnanimity of the Japanese; they content themselves with what is barely necessary to support life, and know how to reject the greatest advantages, if not to be obtained without meanness. But what is virtue in a proper mean, becomes vice if carried to excess. True magnanimity consists in knowing how to procure what is needful and agreeable, without being indebted to any one for them: Honest industry will procure these, and attention to his labour far from debasing man, does him credit. No profession allowed of by the laws of God and society can be shameful: Commerce, for instance, has nothing for a man to
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be ashamed of, on the contrary it produces useful plenty to the state and to every individual : This has determined me to establish it ; and for the future every one shall be respected who follows it with vigilance and honesty. Though heaven has abundantly provided for us every thing necessary for life ; yet many things are manufactured, and may be imported from other countries, which want what we have here at a low price. This beautiful china, these rich stuffs, which are common here, we may exchange for other things which will prove advantageous to us ; and at the same time that we are enriching ourselves with foreign merchandize, the great sale of our own, will create an emulation, increase the number of our manufacturers, and procure an independent livelihood for the poor. Idleness is a vice which, by your assistance, I hope to banish from my kingdom : You have the confidence of those towns, whose deputies you are ; do your utmost to inform them of my intention, and let me be indebted to your zeal, for the success of a design which will certainly make this kingdom the most flourishing in Japan.

This speech had a wonderful effect : The deputies, accustomed to see their kings at a distance, and always upon a throne, and to hear them give
their

their orders with a commanding voice, were transported, and could scarce credit their senses : that a king should condescend to inform them himself of his intentions, and solicit their assistance, was to them a strange phenomenon.

The Japanese have a most grateful heart ; no people can be more thankful for the least kindness ; therefore the gratitude of these deputies is not to be wondered at. After some private consultation, their senior thus addressed the king with a loud voice : “ May the gods prolong your days, and
 “ your intentions succeed. We will go to inform
 “ and persuade our citizens to second your design,
 “ and when we have done this, we swear to return
 “ and drown ourselves in honour of Amida, to obtain for you a long life in this world, and forgiveness of your sins in the next. Permit us,
 “ great king to be honoured with your presence,
 “ and all our wishes will be gratified.”

Civan trembled at this strange declaration of his subjects love : But though the idea of their proposal shocked him, he durst not contradict them for the present ; therefore having thanked the deputies, without promising any thing, he begged their attendance the next day, to assist at the examination

tion of a criminal, a difficult case. They were exceedingly elated at this, and met in the hall of council, at the hour appointed.

As soon as they were seated, the criminal was produced, a soldier of about twenty-five years old, of a pleasing form, accused of having deserted his post, a capital crime among the Japanese. His officer examined him by Civan's order, and demanded why he had deserted his post. Because I was useless, replied the Soldier. The place where I was stationed was very desert; I did not suppose I should be missed; and thought I should gain more credit by joining the king's gardeners and assisting them.

Civan, pretending to be very angry, said, Base man; did you receive my pay to work in my garden? Know that nothing is done in my house without my particular orders. I should have placed thee there, had I thought it proper; thou hast acted contrary to the rules of my palace, and done what I ordered not, therefore deservest to die. What is your opinion, gentlemen, said Civan, looking towards the deputies?

However

However they might pity this young soldier, not one of them attempted to bring him in not guilty. The law was plain, and such disobedience, said one of the deputies, may produce terrible effects. What would be the consequence should every soldier follow his own inclinations, and desert the post assigned him by his officer ?

“ Gentlemen, said Civan, I am of your opinion. Every soldier who deserts his post deserves to die, and forfeits his master’s favour ; therefore will prevent your performing what you have now promised. We are all soldiers. Providence has assigned each of us a station, which we cannot quit, without incurring his displeasure. When we have accomplished the designs of the Deity, he will set us free, but we must not prevent him : We offend him when we think he can be honoured by sacrificing ourselves. Some wicked being, an enemy to the human race, hath put it into mens’ heads, and while I am king no subject shall desert his post. You yourselves have acknowledged the equity of it, and will you refuse to comply with it ?”

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The deputies looked with amazement at each other, unable sufficiently to admire Civan's wisdom : instead of impious sacrifices, they devoted to him their lives, and swore to employ them in his service. They departed loaded with presents, and disappointed not the king's confidence ; every inhabitant of the towns and villages engaged to execute what Civan should command.

A few days after, the king set governors over every province, with orders to keep a register of the names of the heads of every family, and the number of their children above ten years old. On one side these names was entered the estate of the head, or what his profession might produce ; and on a separate list those whose revenues were not sufficient to support them ; and these the king took care of. The following is an account of what he did for them.

A labourer cannot provide for a family with only two measures of land : To avoid distress he either must not marry, or see his children perish as soon as they are born : therefore the king following Dulica's advice, had the goods and possessions of the Bonzes valued and divided part equally amongst

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them ;

them; the rest of their land was divided among the neighbouring villages, in such proportion, that each labouring family might have enough to subsist upon. In every village two men of reputed honesty were appointed overseers, to keep an account of each labourer's losses, of the care he took of his ground, of the taxes he was obliged to pay the king, and of the increase of his family. Every year the king appointed a governor to go over the province, to reward the industrious, to repair those losses which had not been occasioned by idleness, to receive the taxes collected, to overlook the overseers, and to stay one day in every village to hear the complaints which might be brought against them. Neither overseer nor governor was allowed to reap any profit, or receive the least present; and as a check upon them, the king reserved for his own information, the petitions which should be presented. Many begged him to put more confidence in his ministers, which he would never consent to. The great are always biased by interest, blood or art; they see not the miseries of mankind, that they may plunder the weak in their turn they permit not the miserable to approach the throne; his cries reach not the king's ear, who, without knowing it, becomes the minister to the great, to the ruin of his people, which

which could never be the case, if complaints were carried immediately to the king.

Before we speak of the regulations Civan made for the different professions, it is necessary to shew the effect his resolution had, of hearing his subjects complaints.

Origendoo was one of the best of kings, loved his subjects like a father, and would have been very unhappy at the thought of his authorities being abused to their prejudice. But how could he find it out? Two ministers governed both him and his kingdom without his perceiving it. He was too fond of pleasure, to attend to his government, and gave up all to these two. All his favours were granted through their means; nobody approached him without their leave; whatever any one said was dictated by them: The least word spoken without their permission, was sure to be the ruin of the imprudent man who uttered it. These two men were the leaders of the party of the Bonzes, and who had determined to deprive the prince of his throne, rather than see him deprive them of their authority, but Civan prevented their wicked designs.

There

There was in Bungo, a small barren island, whither they banished those who had the misfortune to displease the king, or commit some fault not worthy of death. This island was so carefully guarded, that it was impossible to approach the coast. The exiles were employed in working rich stuffs for the use of the royal family : Twice in the year their work was fetched, for which they received what was barely necessary to support life. As soon as Civan ascended the throne, he ordered these exiles to appear before him, to examine what faults they had been banished for.

The first man who appeared was about forty years old, and had been banished twelve. Upon examining the register it appeared, that he had been banished by the desire of his wife, who complained that he had used her ill, spent his money, and intended to poison her. Being questioned about this, he fell down with his face to the earth ; the sight of the two ministers terrified him ; but being encouraged by Civan, he declared that all his crime was having a handsome coquetish wife, whose behaviour he did not approve of ; that he had indeed threatened to treat her with some severity if she did not reform ; but that his fondness for her prevented

prevented his executing what he intended ; and that he would appeal to his neighbours and servants who had often blamed his lenity.

Civan sent for witnesses to prove the truth of his deposition, who affirmed what he had said to be true, and added, that since his banishment, his wife had carried on a scandalous intrigue with the secretary of one of these ministers, by whose influence she had procured her husband's banishment.

Origendoo, who was present at this meeting, unable to restrain his anger, said to his minister, " How did you dare to abuse my authority by the commission of such crimes ?" The minister pretending to be greatly surprised at it. " Infamous man, said he ; had you so little regard for the liberty of my subjects, that you must use every artifice to deprive them of it."

As Origendoo uttered these words, two of the exiles drew near, and begged leave to confront the minister. Who declared they had presented several petitions to clear their master's innocence, for which they had been banished also. These two men had been banished to the isle for speaking
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against the king, though nobody could prove the least complaint against them.

Origendoo begged his son not to let this crime go unpunished ; but Civan begged him to moderate his anger, and contented himself by sending the woman with the secretary, instead of these three innocent persons, and ordered them to be carefully guarded.

After this a citizen of Fucheo presented himself, who had been a prisoner in this island six years, saying, I never knew the reason of my banishment, except it was, my refusing to sell the minister at a low price, a house I built near the town. It appeared that this man had been accused of keeping a correspondence with the king of Firando, Origendoo's enemy, and that three of the other ministers servants had been his accusers, These servants being summoned before Civan, confessed that they had signed a petition against this man to obey their master, without having read it ; and what corroborated their evidence was the ministers having taken possession of this man's house.

It would be tedious to relate the history of all who unjustly suffered. There were more than
three

three hundred, whose banishment was not for any just cause, and whose names the king was entirely ignorant of: because these two ministers had made him sign several blank contracts, which they had put into the hands of inferior officers, who made an unjust use of them: So that not a man in Bungo, when he arose in the morning could promise himself safe. An enemy might procure one of these orders against him, without his being able to justify himself.

The two ministers were confounded and durst not lift up their heads: they never expected such charges would be brought against them, if they had, they would not have appeared. Civan ordered his guards to seize them, and resolved to bring them to a trial; but at the same time informed them that he meant not to encourage the accusers of his ministers, and declared he would severely punish those who brought false accusations before the throne; sensible that promotion excites envy: And though he wished to prevent his ministers from abusing his power, yet he would provide for their safety, and assure them of not being condemned unheard.

Having

Having relieved his subjects from this oppression brought upon them by these ministers, Civan published throughout his dominions, the laws he had framed for the use of the country people, and invited all who had any knowledge of the matter to appear at a council he called on purpose.

Besides the petition of the Bonzes, who were against his scheme, and whose clamours he disregarded, many others were presented which seemed more reasonable. The king of Bungo used formerly to farm out his taxes to men who were by contract to pay him a certain yearly sum. These taxes at a moderate levy, without distressing the people, sufficiently paid those who bid the highest for them. But by a great abuse, which Origen-doo never guarded against, these first farmers of the king's taxes, sold them again to others, and got immense sums by it; their splendour exceeded that of princes, their tables and furniture were uncommonly elegant, and their servants without number. It was easy to suppose this luxury was supported at the expence of the poor. The underfarmers also used every method to repay themselves for the sums they had advanced. They sent a number of men about the kingdom, who like
wolves

wolves and harpies took every opportunity to strip the poor peasants of their substance, being obliged not only to repay the principal and interest of the under farmer, but to provide wages for these many clerks and wicked agents who so cruelly oppressed them. One fourth part of the taxes collected did not go to the king, therefore Civan made the orders I have mentioned to remedy this abuse.

Some said, what will become of the many thousands employed to collect these taxes, who, when put out of this employment will not have bread to eat? Civan agreed they were to be pitied, because in general they were of no profession, and through a long habit of idleness, unable to work. But said he, when the general good of a kingdom is concerned, the inconveniences of a few particulars must not be minded; besides, this inconvenience will be only momentary, and only affects those in these employments: When parents shall no longer have this resource for their children, they will bring them up to some useful trade, and by this reformation the state will gain a number of labourers, tradesmen and soldiers. I know some in this employment have had more useful ones, which idleness and bad conduct have made them quit for this. I will provide them with means to re-establish

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themselves :

themselves: The army will be a resource for others, and let those who want courage to join it depend upon me; I will provide them work whereby they may gain an honest livelihood.

This reasoning appeared so just, that not one in the council spoke against it, except one nobleman, who was exceeding rich, and begged leave to remind his majesty of one inconvenience arising from the good he meant to procure to the country-people. “ Since your regulations, says he to Civan have been published, my attendants are reduced to half their usual number. Many out of the country, scarce able to subsist by their labour, used to offer themselves to me and other noblemen for a support, which was better than they could procure at home, but now we shall soon be under the necessity of waiting upon ourselves.”

Civan could not help smiling at this complaint, and asked this lord, how many servants he was now reduced to, who answered about sixty, and was obliged to employ them in different offices. Then the king declared his determination to reform this luxury of having many servants.

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Men, said he, belong to the state; and if one individual takes a great many to himself, he robs society of them. Besides the ease in which they live, makes them grow idle; by this means the villages have been drained, and manufacturies abandoned. This set of servants can only tend to infect the kingdom with robbers and murderers: It is an evil which must either be got the better of, or made to relieve the people. For the future I shall expect that the number of servants be limited, and will set the example myself. Not that I mean to hinder those who have a pride in having them; every one may encrease his retinue to what number he pleases; but they shall pay a tax for every one, beyond the number prescribed: This will ease those taxes the poor now pay, and I will engage to provide for those idle, and at present, useless members of my kingdom.

In truth, Civan tried every method to render his reformation useful to the state: In all the country belonging to Fucheo he established all kinds of manufacturies; appointed those who excelled in the several sorts of work, to the management of them; and assigned particular sums of money to begin their establishment upon; which sums were
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to be repaid him without interest at the end of four years. Private persons were allowed a moderate advantage for sums advanced by them for this purpose.

Among the number of clerks and servants who had been discharged, they chose out the young to learn some profession; the older were employed in those works which required not much skill; and those whose ages would not allow them to work much, were employed in keeping the accounts, paying the workmen, and overlooking their work. Thus Civan placed almost all to their entire satisfaction.

All Bungo was greatly changed: the labourer now with joy went to cultivate his field, because sure of reaping the fruits of his labour; marriages encreased, and mothers bestowed much care in bringing up their children. The king distributed his bounty to every peasant's family in good plight; and those who had ten children paid no taxes; because those children when established in business augmented the king's revenue.

But though Civan was ever ready to reward the industrious, he enacted severe laws to punish those,
whose

whose poverty was occasioned by idleness or bad conduct, and never pardoned any. Among a people so proud as the Japanese, it was not difficult to raise emulation; and this Civan attended to. Little gratuities are not very burthenfome to princes, and they greatly excite the spirits of their subjects.

While he used every method to promote arts and industry, Faraki applied himself to discipline, and recruit the army; assuring them that the king was endeavouring to procure them a recompense adequate to their services. And in fact this seemed to be a particular object with Civan. He often sighed when he saw the melancholy state of the inferior officers in the army, who lead a miserable life, which ends in a more miserable old age. For their sakes, he purchased out of his own private purse, a great part of the lands which were beyond the boundaries of his kingdom, and built fortresses, intended for great part of his troops to lodge in. To each company he allotted a certain quantity of land, which the soldiers were to cultivate in time of peace, in the following manner, viz. whilst one half tilled the land the other was to be employed in military exercises, and this in turns. Instead of forbidding his soldiers to marry, he advised them to it, and provided them with means for bringing
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up their family : Their wives and children resided in the villages adjoining to those lands which they cultivated ; and every family partook of the fruits of these lands, in proportion to their number. The produce served the soldier, instead of half-pay : They had money given to buy cloathing, and their sons were educated for a military life : Thus in the end, this was an excellent nursery for the army. Besides, when an enemy approached the kingdom, every soldier naturally thought of defending his heritage, his wife and children. It was not only the interest of their prince, or the love of their country that roused their courage ; but (which every one knows are most prevailing motives) it was the preservation of what was most dear to them in the world. Their wives too, instead of depressing their husband's spirits, at the appearance of danger, would point to their children at their breasts, and press them boldly to venture their lives, rather than expose them to the danger of becoming a prey to the enemy.

No dread of what might happen, abated the ardour of these brave soldiers ; they knew their families would be under the king's protection, who would recompense their children according to the father's courage. For those veterans who had
spent

spent their strength in the service of their country, Civan generously provided a retreat, where they had every thing they could want, and every one was treated not according to the rank he had held, but the bravery he had shewn.

Civan had often been much offended at an abuse he had observed in his travels among the soldiers; therefore did every thing in his power to prevent it in his kingdom. viz. he would not suffer a soldier to be struck, because nothing can so much damp his courage. A man who feels himself struck, if he has the spirit of a man, either endeavours all he can to revenge himself upon the coward, who takes the opportunity of doing it upon one, he knows cannot defend himself; or exposes himself to a treatment he thinks worse than death, by deserting. There are a thousand ways of punishing faults in military life: Blows were never permitted in Civan's reign. He would not allow the officers to sell discharges, but was particular strict in this, as well as against impressing men, wishing all to serve him voluntarily, and declaring those free who were forced into the service.

No sooner had the king of Bungo published these regulations for the army than every one was
eager

eager to enter into the service, and in a few years he had raised so numerous an army, that his neighbours were afraid to attack him, because sensible they must attempt it with disadvantage. Civan not satisfied with his kingdom as he had received it from his father, because the kings of Firando and Saxuma had taken several beautiful provinces from Origendoo, determined to reclaim them, and upon their refusal declared war against them; but this event did not happen till the third year of his reign, because he wished first to establish his government and discipline his troops.

I have not yet mentioned the punishment of those two ministers who had so shamefully abused Origendoo's weakness. He indeed begged they might be put to death; and they themselves acknowledged they had deserved it; but Civan wishing to unite mercy with justice, contented himself with sending them into exile to the island, whither they had sent so many innocent people before, and where they could do no more mischief: And to convince his subjects that it was his own act, he distributed their wealth among their children, contrary to the custom in Japan, where every member of a family is involved in the guilt of its head.

Thus

Thus every thing succeeded according to Civan's wishes; the common people and nobility applauded his conduct from different motives; the former because it freed them from oppression and made them happy; the latter, because it was in vain to oppose his authority: Both manifested their approbation of his good qualities, and that it was impossible not to love him. He was sensible of his subjects esteem, wished for its continuance, and was not disappointed.

It now seemed impossible for any thing to interrupt Civan's happiness; he knew not that the happiness of man is but imaginary; he was upon the point of receiving the most severe shock, and that from a quarter whence he expected his greatest happiness.

Mera became pregnant; and this news was no sooner published, than the people testified a joy which greatly added to that the king already felt. But alas! it was soon interrupted by the most bitter grief. The young Mera died the instant she gave birth to a princess, and Civan was nearly reduced to the same state: His attempts to represent to himself the consolation Christians find in religion were to no purpose; every kind of com-

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fort was tried in vain; he wished to accompany this dear object of his love to the grave; and had it not been for the care of Faraki and Elisakim, Bungo would have had these two great losses to bewail at the same time. At last the recollection of Dulica's advice, what he owed his people, and the sight of his daughter, whom he christened and named Maria, not a little comforted him, but nothing could do it effectually; and Mera ever lived in the heart of the affectionate Civan.



THE END.